

THE

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MEMOIR OF THE REV. EBENEZER DANIEL.

BY THE REV. WILLIAM UPTON.

THE records of the Baptist Missionary Society will transmit to posterity the names of many illustrious missionaries. Those of Carey, Chamberlain, Yates, Knibb, and many others, will be in "everlasting remembrance." Among these will be found, in no inferior place, the name of Ebenezer Daniel, the subject of the present short memoir. His character, indeed, partook not of those dazzling qualities which attract extraordinary attention in the world; nor was his course distinguished by much that was romantic, strange, and marvellous; but for eminent piety, apostolic zeal, disinterested self-devotion, and real substantial usefulness, it were, perhaps, not easy to fix on his superior.

Mr. Daniel was born at Burford in Oxfordshire, October the 14th, 1784. Several of his ancestors were pious nonconformists, who, like many of that class, suffered fines, and other vexations, for conscience' sake. His great grandfather, Mr. Collet, was for nearly forty years the pastor of the baptist church at Coate in Oxfordshire, whose place of

worship was built during the operation of the odious five-mile act. Of Mr. Collet it is recorded, that "it was not easy to sit in his company a quarter of an hour without an opportunity of receiving some useful and spiritual instruction," a remark which has often and truly been made respecting his descendant, Mr. Daniel. The maternal grandfather of our friend, and the grandfather of the late John Williams, "the martyr of Erromanga," were brothers. It is somewhat singular that there should exist this ancestral link between two men of different communions, but of eminently kindred spirit.

There are many proofs that his religious course commenced at a very early period. His brother remembers hearing him say, that "he believed he sought the Lord as earnestly at eight years of age as ever he did in his life." Great love of truth, and frequent distress on account of sin, marked his very childhood; and it is a fact which Christian mothers should attentively observe, that

he always avowed himself mainly indebted for the early formation and subsequent development of his religious character to maternal example and instruction. He once remarked, while in Ceylon, "I really do not know how I should have brought down truth to a level with the understandings of some to whom I now preach, if I did not remember how my mother used to teach and explain to me my catechism." Certain it is, that she well improved the opportunities afforded her of cultivating his mind, and storing it well with sound and scriptural knowledge. This dear and excellent parent died when he was about twelve years of age.

His education was principally received at the endowed grammar school at Burford, then conducted by Mr. Francis, a gentleman, it is said, of superior attainments. While here, young Daniel evinced such aptitude and perseverance as induced that gentleman to advise his father to train him for one of the universities, predicting his future eminence if this course should be pursued. After leaving school, however, he remained at home, assisting in his father's business, and although longing at this time to be released from secular pursuits, his diligence and energy were such as to call forth commendation from those who could not appreciate that religious fervour of spirit which now began to show itself. In 1801, when seventeen years of age, he was baptized at Coate, uniting in membership with the church at Burford, where he resided. He appears, even before this, to have cherished a strong desire to proclaim "the unsearchable riches of Christ," but great difficulties seemed to oppose his entrance upon the ministry of the gospel. He was the subject of considerable constitutional timidity. His father desired his continuance in secular business, and there were some weighty reasons for his wishing him "to

be contented with making himself useful without entering the ministry." Obstacles were, however, at length surmounted. His removal from home was consented to, and he entered as a student in the baptist college at Bristol, it is believed, in the year 1802.

A somewhat extended correspondence with his sister, which is preserved, unfolds, in a delightful manner, the holy, spiritual, and devoted temper in which he prosecuted college duties. Extracts from his letters would be interesting to many readers, and the writer is only restrained from introducing them by the compass into which this memorial must be necessarily compressed. It was a pleasing coincidence that Mr. Chater, who preceded him as a missionary in the island of Ceylon, was part of the time his fellow-student, and that they used to meet occasionally in each others' rooms for prayer and conference. It is a proof the high esteem in which he was held by his tutor, the late excellent Dr. Ryland, that by him he was seriously advised to think of devoting himself to missionary service. The proposal was welcome to the ardent student, and there is no doubt but he would have entered at once on the work of a missionary, probably in the island of Jamaica, but for the grief evinced by his surviving parent at the idea of parting with his eldest son. At the close of his studies at Bristol, the church at Burford, of which he was a member, being destitute of a pastor, invited him to supply them, and afterwards to settle among them. This he declined, and ultimately accepted an invitation from the church at Brixham in Devonshire, becoming the pastor of that church in 1808. The letter by which he was dismissed from the church at Burford to that at Brixham, is an interesting and affecting document. After describing the manner in which they had "witnessed the progressive steps of real

piety in their dear young brother," and expressing a degree of sorrow that they were not permitted to enjoy his labours, they close their dismission by praying, "May the chief Shepherd make him to you what we once pleased ourselves with the hope of his being to us."

At Brixham he began with characteristic ardour to do the work of an evangelist, and to "make full proof of his ministry." By his exertions the gospel was introduced to several of the dark villages around. These efforts he found to be attended with considerable difficulty and danger in consequence of the rude and fierce character of their inhabitants. At one place the congregation was for some time obliged to assemble with closed shutters and doors, while he thought himself fortunate if nothing more than abuse attended his exit from the dwelling. Often, on reaching home, he has found the harness of the horse he rode much cut and injured; and at one time, a large stone hurled at him providentially missed its aim, striking, however, the poor animal he rode so violently as to deprive it of an eye. It was during his residence here that he married the youngest daughter of Mr. John Meacher, who became to him an invaluable "help-meet" in his after labours both as a minister at home and a missionary abroad.

In 1812 he removed to Luton, Beds. His labours at Brixham were crowned with considerable success; but the blighting influence of antinomianism marred his work, and destroyed his happiness. His letters speak of the vulgar treatment, "black looks, murmuring expressions, and decided disapprobation," with which faithful and practical preaching was received. These and other circumstances induced him

reluctantly to quit his post. Luton presented to this devoted minister a larger and more congenial sphere, and with what zeal, self-sacrifice, and holy love he occupied it hundreds are prepared to testify. The writer's acquaintance with Mr. Daniel commenced during his residence at this place. In the year 1821, when ordained to the pastoral office at St. Albans, Mr. Daniel took a prominent part in the public service, and from that day an intimacy commenced which was only suspended by his removal to a distant land. He was at that time in the prime of life, and it was impossible for a stranger to be unimpressed with his affectionate frankness, his simplicity of character, and his strength and energy of mind. His labours at Luton were extraordinary. Three times on the sabbath, and many times in the week, did he, without ceasing, testify "repentance towards God, and faith in the Lord Jesus Christ." It is surprising how he could find time to combine so much of active labour abroad with the pastoral vigilance and studious habits which he maintained at home; his sermons to his sabbath congregation being generally written at considerable length, and his study of the original scriptures conscientiously kept up. For eighteen years was he the faithful and eminently useful pastor of the church, and, in some sort, the indefatigable home missionary of the neighbourhood, when the destitute condition of the heathen world so forced its claims upon his judgment and his heart as to lead to his renunciation of the pastorate among a sorrowing people, and his voluntary departure to a foreign shore. This event took place in 1830, but the particulars must be given in a future paper.

(To be Continued.)

FAMILY BIBLE READING FOR MARCH.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.	Rising of the Sun.	Setting of the Sun.
		First quarter.....4rd day..... 10h 32m afternoon.		
		Full moon.....13th day.....2h 49m morning.		
		Last quarter.....20th day.....1h 58m afternoon.		
		New moon.....27th day.....5h 51m morning.		
1	Ld	Psalms.	h m	h m
2	M	Gen. xxxi. 1—25, 43—55.....Luke xxiv. 13—53.	6 46	5 40
3	Tu	xxxii. & xxxiii. 1—17...Acts i.	6 44	5 42
4	W	xxxv.....ii. 1—36.	6 42	5 43
5	Th	xxxvii.....ii. 37—47.	6 39	5 45
6	F	xxxix. & xl.....iii.	6 37	5 47
7	S	xli. 1—52.....iv. 1—22.	6 35	5 48
8	Ld	Psalms.	6 33	5 50
9	M	Gen. xli. 53—57, xlii. 1—28.Acts iv. 23—37, v. 1—11.	6 31	5 52
10	Tu	xlii. 29—38, xliii. 1—14.....v. 12—42.	6 28	5 54
11	W	xliii. 15—34, xlv. 1—13.....vi.	6 26	5 55
12	Th	xliv. 14—34, xlv. 1—15.....vii. 1—22.	6 24	5 57
13	F	xlvi. 16—28,xlvi. 1—7,28—34.....vii. 22—43.	6 22	5 59
14	S	xlvi.....vii. 44—60, viii. 1—4.	6 19	6 1
15	Ld	Psalms.	6 17	6 2
16	M	Gen. xlviii. Acts viii. 5—25.	6 15	6 4
17	Tu	xliv.....viii. 26—40.	6 12	6 6
18	W	l.....ix. 1—31.	6 10	6 7
19	Th	Exod. i. 1—14, 22, ii. 1—22.....ix. 32—43.	6 8	6 9
20	F	ii. 23—25, iii. & iv. 1—18.....x. 1—23.	6 6	6 11
21	S	iv. 27—31, v., & vi. 1—9.....x. 24—48.	6 3	6 12
22	Ld	Psalms.	6 1	6 14
23	M	Exod. vi. 28—30, vii. Acts xi. 1—18.	5 59	6 16
24	Tu	viii.....xi. 19—30.	5 56	6 17
25	W	ix.....xii. 1—23.	5 54	6 19
26	Th	x.....xii. 24, 25, xiii. 1—13.	5 52	6 21
27	F	xi., xii. 1—20.....xiii. 14—43.	5 50	6 22
28	S	xii. 21—51.....xiii. 44—52, xiv. 1—4.	5 47	6 24
29	Ld	Psalms.	5 45	6 26
30	M	Exod. xiii. 17—22., xiv.....Acts xiv. 5—28.	5 43	6 27
31	Tu	xv.....Galatians i. 1—17.	5 41	6 29

There is a difference of opinion among biblical critics as to the time at which the epistle to the Galatians was written, which is placed, in the preceding plan, immediately after the fourteenth chapter of the Acts of the Apostles. We agree with Calvin and some others in believing that it was the earliest of Paul's epistles, and that it was written before the events recorded in the fifteenth

chapter took place. A few words on this subject, and on some other topics illustrative of this important portion of the apostolic writings, will perhaps be acceptable.

Galatia was a province of Asia Minor, having Bithynia on the west, Paphlagonia on the north, Pontus on the east, and Phrygia, Lycaonia, and Cappadocia on the south. It derived its name of

Galatia, or Gallo-Græcia, from the ancient Gauls, from whom its inhabitants had descended. The population of Gaul having become inconveniently large, great multitudes of warlike people had migrated thence to the south and east. An army of these had assisted the king of Bithynia in establishing himself on his throne; and he in return gave them this adjacent tract of country. These events took place about 276 years before Christ. The descendants of these adventurers were a rough, uncivilized race, having little intercourse with the surrounding nations, continuing to speak the language of the region from which they originally came.

Assemblies of believers united for the worship of Christ had been formed before this epistle was written, in different parts of the province; hence it is addressed, not to the church, but to the churches of Galatia. The gospel had been introduced there by the apostle Paul. Many of the Galatians had received him as an angel of God. He had been the instrument of imparting to them "great blessedness;" and there was no possible token of affection that they were not ready to offer. But, soon after his departure, others had arrived who professed to lead them further into the true religion than Paul had brought them. They seem to have represented him as a novice, but partially instructed in the system he professed to teach, not perfectly correct in his notions, inferior to other apostles, and having no right to be called an apostle. They taught that it was the duty of the Galatian believers to be circumcised, and submit to the Mosaic law. They were of the same class as many others of whom we read, who wished to blend Judaism with Christianity. Paul learned this, and in consequence addressed to the churches of Galatia this letter.

The contents of the epistle will assist us in determining its date. Two jour-

neys to Jerusalem are mentioned in it, one of which took place three years, the other fourteen years after his conversion, which is generally supposed to have occurred in the year 34. The epistle could not have been written earlier, therefore, than the year 48. His first visit to Galatia might, however, have been made several years before. Before he went to Jerusalem with Barnabas, to carry the contributions from Antioch, of which we read in the eleventh chapter of the Acts—while he was "unknown by face unto the churches of Judæa"—he was a preacher of the faith in a region at no great distance from Galatia; and nothing is recorded unfavourable to the supposition that he then introduced the gospel into that country. After this, when he and Barnabas performed their missionary tour, the particulars of which are recorded in the thirteenth and fourteenth chapters of the book of Acts, they passed through provinces adjoining Galatia, and then returned to Antioch, where "they abode long time with the disciples." It was during that residence at Antioch, the writer believes, after careful and repeated investigation of the subject, that Paul wrote this epistle. Had the events recorded in the fifteenth chapter taken place before he wrote it, had he visited Jerusalem to consult the other apostles on the subject, and received their decision that the Gentiles were not bound to observe the Mosaic law, he could scarcely have written as he did without adverting to those transactions; and afterwards, as we learn from the sixteenth chapter, he went through the district again with Silas—Phrygia and the region of Galatia being specified among others—"and delivered them the decrees for them to keep that were ordained of the apostles and elders that were at Jerusalem." Of this opinion was Calvin, who says, adverting to the spurious postscript

which states that the epistle was written from Rome, "I think that it was written, not only before Paul had seen Rome, but before that consultation had been held, and the decision of the apostles given about ceremonial observances. While his opponents were falsely pleading the name of the apostles, and earnestly striving to ruin Paul, what carelessness would it have argued in him to pass by the decree universally circulated among them, which struck at those very persons ! One word would have shut their mouth :—'You bring against me the authority of the apostles, but who does not know their decision ? and therefore I hold you convicted of unblushing falsehood. In their name you oblige the Gentiles to keep the law, but I appeal to their own writing, which sets the consciences of men at liberty.'"

Accordingly, the letter begins with a vindication of the writer's apostolic authority. He asserts it in express terms; declares that it was by immediate revelation that he had received his doctrine; shows that he had always acted independently of those who were apostles before him, that after a time he had received their publicly expressed concurrence, yet that he did not yield superiority to Peter himself, but re-

monstrated with him, as an equal, when he thought him wrong. He then appeals to their own experience, as they had received the communications of the Spirit under his ministry ; and proves that his doctrine of justification by faith, without obedience to the Mosaic law, accorded with facts, promises, and predictions in the Old Testament scriptures. In doing this he illustrates the original design of the Mosaic economy, the purposes it answered during the minority of the church, and the advantages of those children of God who, being emancipated from the restrictions belonging to nonage, were in the full enjoyment of the blessings which belong peculiarly to the first-born. A spiritual connexion with Abraham would ensure spiritual blessings of inestimable value ; while a connexion arising from merely hereditary or ritual ties would prove unavailing and deceptive. He solemnly cautions his readers, therefore, against departure from the Saviour, and from implicit dependence on that grace which flows freely from him ; exhorts them to walk in conformity with the dictates of his Spirit ; and, in conclusion, expresses emphatically the strength of his conviction, and his personal determination to glory in nothing but the cross of Christ.

THE PROGRESS OF THE ROMISH CHURCH IN ENGLAND DURING THE LAST TWENTY YEARS.

THAT man's knowledge of human nature must be very slight who is not aware that to represent a cause as popular is a direct way to make it so. Say of a book that it is read by every body, and your auditor immediately desires to see it. Say of a place of worship that it is thronged, and you excite a

wish to visit it. Say of any sect that it is increasing rapidly, and you predispose men to take a favourable view of its claims. A gentleman casually entering a meeting convened by the friends of a system that has been waning about a quarter of a century, found them discussing the question, What are the

causes of the rapid increase of unitarianism? After listening till the subject seemed to him more than exhausted, he ventured to suggest the propriety of adducing some evidence of the fact that the alleged increase was actually taking place. It would have been well, perhaps, if the same caution had been evinced in regard to the representations which have been current for a long time respecting the rapid increase of Romanism. The Romish church has, indeed, been making progress among us, but that progress has not been at all equal to the impression that has been produced in the public mind respecting it by some of its politic advocates and impolitic opponents.

Nearly twenty years ago, the writer of this paper published in another periodical the following sentences:—"Whether the Roman catholic religion is or is not making progress in this country, is a question very frequently agitated, but one which it is very difficult to decide. . . . The representation given by the Roman catholics themselves is, that the increase is very considerable. But it appears that the increase in the number of chapels of late years has been but small; and the writer cannot divest himself of the idea, that it is rather from accessions from Ireland, than from conversions in England, that the increase arises. It appears to be greatest in that part of the country which is most exposed to visits from our western neighbours. 'There is no instance,' we are told, 'in which the rapid increase of those professing the catholic religion can produce greater surprise and satisfaction than in the town of Liverpool. From accurate calculation there are now more than 33,000 catholics resident therein. The total number of the inhabitants, according to the last census, is 141,487. Total number of births, according to the bill of mortality (1821), 4390. Total of catho-

lic children born in the same period, 1100.' . . . That the Roman catholics are displaying unprecedented activity in the circulation of tracts and books, and in strenuous endeavours to recommend their system to the approbation of Britons, is, however, undeniable. And for this they are to be commended. Believing, as they do, that the reception of their tenets is necessary to our salvation, it is their duty to set before us in the plainest and most convincing manner, the reasons of their faith, and to endeavour by argument and persuasion to bring us into their fold. Nothing in the church of Rome itself, corrupt as we consider it to be, is more completely anti-christian than that out-cry against proselytism which it is so fashionable now to raise, but which can only arise from sceptical indifference to truth and to eternal interests. We must value zeal wherever we find it. But while we witness it, we are called upon to emulate and to show that our better principles are not unproductive. The diffusion of scriptural knowledge is the most suitable resistance which we can make to the progress of popery. It is 'the sword of the Spirit' which will slay 'the man of sin.'"

These considerations are, in the judgment of the writer, as true and as seasonable as they were twenty years ago. The question, however, what degree of progress has the Romish church made during the twenty years that have intervened, is interesting and important. The annual publication of the English Roman catholics, entitled, *The Catholic Directory*, "*Permissu Superiorum*," has just appeared; and this contains a complete list of Roman catholic churches and chapels. The writer happens to possess, also, *The Laity's Directory* for eighteen hundred and twenty-six, published with the authority of the vicars apostolic of that time. He will transcribe, therefore, the lists of Roman

catholic places of worship in our English counties, placing in one column those of 1826, and in another those of 1846, showing the real amount of increase. It will show that though an increase has taken place, it has been greatly exaggerated. Exertion is required, but there is no room for despair.

ROMAN CATHOLIC CHURCHES AND CHAPELS.

	1826.	1846.
Bedfordshire	1	1
Berkshire	5	5
Buckinghamshire	1	3
Cambridgeshire	1	3
Cheshire	5	14
Cornwall	2	7
Cumberland	4	9
Derbyshire	8	9
Devonshire	8	10
Dorsetshire	7	10
Durham	15	17
Essex	7	8
Gloucestershire	5	7
Hampshire	12	13
Herefordshire	4	2
Hertfordshire	1	2
Kent	8	12
Lancashire	62	99
Leicestershire	7	15
Lincolnshire	12	12
Middlesex	19	24
Monmouthshire	5	9
Norfolk	8	8
Northamptonshire	3	3
Nottinghamshire	5	3
Northumberland	20	22
Oxfordshire	8	7
Shropshire	7	9
Somersetshire	8	14
Staffordshire	20	33
Suffolk	7	6
Surrey	6	7
Sussex	6	8
Warwickshire	12	23
Westmoreland	2	2
Wiltshire	3	3
Worcestershire	7	12
Yorkshire	48	59
Ile of Man	0	1
Guernsey	1	1
Jersey	1	1
South Wales	2	4
North Wales	2	4
Total	395	522

An increase of thirty-two per cent. on the Roman catholic places of worship in England and Wales, is thus exhibited. This, it may be remarked, is not greater than the increase of some of the dissenting protestant denominations. We may take as an example our own. In 1845, according to the account published in the Baptist Manual, the number of baptist churches in England and Wales was 1652. In 1831, according to the list published in this magazine, they were 1251, exhibiting an increase of thirty-two per cent. in *fourteen* years. No list published previously was sufficiently comprehensive to be fairly adduced. But, it may be remarked further, the increase of Roman catholic places of worship during the last twenty years has not even exceeded the increase of population. From 1821 to 1841, the date of the last census, the increase of population was also thirty-two per cent.* So far, then, as the mere increase of places of worship goes, there is nothing in the comparison very appalling.

If we examine the lists a little more closely, we shall perceive that in nine counties the number of chapels has been stationary. In four, there has been a positive decrease. In seven, there has been an increase of one, and in nine, of two per county. But there are four counties in which the increase has been large: these are Lancashire, Staffordshire, Warwickshire, and Yorkshire. Immigration, therefore, rather than conversion, seems to have caused the progress of catholicism in England.

This appears also to have been the case in Wales, as the following language, taken from the Catholic Directory of 1843, indicates:—"Throughout Wales, in its various towns, in its mining districts,

* "In England, every 100 persons living in 1801 had increased to 132 in 1821; and every 100 persons living in 1821 had increased to 132 in 1841." Appendix to the Fourth Annual Report of the Registrar General.

and in other localities, are to be found families of catholics, mostly poor Irish, congregated sometimes in considerable numbers; yet to diffuse over the twelve counties of the principality the blessings of the holy catholic religion, there exists only eight missions. Two of these, Merthyr Tidvil and Swansea, are still without a chapel, save such as many catholics would not enter without repugnance. At Cardiff, indeed, a rising town, where the catholic congregation fluctuates from 1000 to 1700, owing to the charity of the late Mrs. Eyre of Bath, and her son and executor, Thomas Eyre, Esq., a church has just been completed, to replace the densely crowded ground-floor of a cottage, from which the window-frame had to be removed on Sundays, in order that hundreds, exposed to the weather in the roofless back-yard, might discharge their religious duty: but the large colony of Irish catholics at Merthyr Tidvil have not yet any better place for the solemn sacrifice of the altar than their dark, low loft, without ceiling, and gaping between the tiles of its roof, which being gained by a ladder flung across a brook, extends over a portion of the foul public slaughter-house of a populous town. At Swansea, the floor of the scanty building devoted to catholic worship gives way in numerous holes beneath the feet, whilst the decayed and crumbling roof threatens the lives of the crowd which is jammed together underneath. Looking into Monmouthshire, we see the large congregation from the iron-works in the neighbourhood of Pontypool recently excluded from the room in the village inn, hitherto appropriated to the holy sacrifice on Sundays, and left without any chapel whatsoever."

The same remarks are probably applicable to Scotland, where the increase is much greater than in any other part of Britain. The following is the list of

chapels in Scotland given in the Catholic Directory for 1846 :—

Aberdeenshire	10
Argyleshire	3
Ayrshire.....	2
Banffshire.....	11
Caithness-shire	1
Dumbartonshire	2
Dumfriesshire	2
Edinburghshire	5
Forfarshire.....	1
Inverness-shire.....	19
Kincardineshire.....	1
Kirkcudbrightshire	4
Lanarkshire	5
Linlithgowshire.....	1
Morayshire.....	2
Peebleshire	1
Perthshire.....	2
Renfrewshire	3
Ross-shire.....	1
Roxburghshire.....	1
Stirlingshire.....	2
Wigtonshire.....	1
	80

Eighty; whereas, in 1826, only two are mentioned! Yet at that time there were in Scotland two Romish colleges, one in Aberdeenshire for the lowlands, and one in Argyleshire for the highlands. It was then stated expressly that "the catholic inhabitants of Glasgow and its vicinity" were "composed almost exclusively of the poorest class of labourers and mechanics from the north of Ireland." The writer believes that it would be found on examination, that this is the case generally—that the attendants on Roman catholic worship in Scotland are nearly all labourers and mechanics from Ireland.

If, however, no great success has attended the efforts made during the last quarter of a century to induce our countrymen of the middle and labouring classes to receive the Romish faith, it cannot be denied that the zeal of its adherents has been unremitting, and that their preparations are formidable. Their colleges, convents, monasteries, and other educational establishments

are numerous and effective. The following are some of the details just published:—

CATHOLIC COLLEGES.

In England there are ten catholic colleges, viz.

St. Edmund's, Hertfordshire.	
St. Peter's	} Somersetshire.
St. Paul's	
St. Gregory's	
Stonyhurst, Lancashire.	
St. Mary's, Staffordshire.	
St. Cuthbert's, Ushaw, Durham.	
St. Lawrence's, Yorkshire.	
St. Edward's, Lancashire.	
College of the Immaculate Conception, Lancashire.	

In Scotland one, viz.,

St. Mary's, Blairs, Kincardineshire.

CONVENTS.

London District	12
Central	8
Western	5
Lancashire	4
Yorkshire	2
Northern	2
Scotland	1
Total.....	34

MONASTERIES.

Central District.....	6
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MISSIONARY PRIESTS IN GREAT BRITAIN.

London District.....	133
Central	131
Eastern.....	36
Western	68
Lancashire.....	166
Yorkshire.....	68
Northern	61
Wales.....	20

Total in England and Wales, 683, including Priests without any fixed mission.

SCOTLAND.

Eastern District.....	21
Western	40
Northern.....	27
St. Mary's College, Blairs.....	5

Total in Scotland, 93.

Grand Total of Missionary Priests in Great Britain, 776.

Of the "Association for the Propagation of the Faith, under the Special Patronage of his Holiness, Gregory XVI,

and the Right Reverend Vicars Apostolic of Great Britain," the following account is given:—"The Association for the Propagation of the Faith was originally established in France in 1822. Its objects are to assist, by prayers and alms, the catholic missions in missionary countries. Many of them depend entirely upon it for support. The bond of union among the members is simply to recite a very short prayer every day, and to subscribe a half-penny a week to the funds of the society. The subscriptions are received by collectors properly authorized. Every collector of ten is entitled to receive gratuitously, for himself and his subscribers, a copy of the annals, which are published every two months, and contain edifying and interesting letters from catholic missionaries in all parts of the world."

It is not, however, from the skill and energy of the professed adherents of the papacy that the greatest danger of the spread of Romanism is to be apprehended, but from the rotten state of the Anglican church. The Catholic Directory contains a list of thirty clergymen who have been received into the Romish communion within the last few months, and there is reason to believe that the number of these will soon be augmented. Among the laity in the wealthier circles, there are many who are deeply imbued with principles which are likely to lead to the same result. The established protestantism has no powerful hold of the affections of some other classes whose aversion to biblical Christianity is strong. That scriptural knowledge which is the only adequate preservative against the effect of Romish appeals, is not, alas! very prevalent. To acquire this knowledge, to diffuse it among others, and to adorn it by consistency of conduct, are the most pressing duties now devolving upon the people of the British isles. For their own sake, for the sake of

their children, for the sake of mankind, let them relinquish every practice, every sentiment, every phrase, that is not in conformity with the New Testament, and separate themselves from every ecclesiastical association, however popular and however venerable in the eyes of men, that symbolizes in any degree with that corrupt system which all

protestants have nominally rejected. Let nothing be retained in the churches that is founded only on tradition; let nothing be taught in the pulpit that is not derived directly or indirectly from the inspired volume. Let all hearers be taught to search the scriptures daily; and let all preachers set them the example.

TOUR IN CAITHNESS.

BY THE REV. FRANCIS JOHNSTON.

CAITHNESS, the most northern county of Scotland, rocky and comparatively barren, is but little known in the southern parts of the island. It has, however, some peculiar claims to our regard, a baptist church having existed there nearly a century; and Mr. Johnston having visited it, after he left the Orkneys, from which it is only separated by the Pentland firth, the following account of his reception may fitly follow that of his visit to the islands contained in last month's magazine.

The steamer, sailing about half-past six in the evening, brought us next day about two in the afternoon, to Wick in Caithness. I had written previously to our Caithness brethren my design of spending a week among them. After a cup of tea at brother Waters', I took the coach at Thurso, and arrived that evening at the house of brother Dunnet.

On Wednesday and Thursday evenings I preached in the baptist and independent meeting-houses of Thurso. But the cause of dissent is at a low ebb in this neat and interesting town, with a population of 2510. Whatever may be the state of the other bodies, there is great want of a revival among these

two. I was sorry to find our brethren meeting in so small a place of worship. The Lord send them a revival speedily! On Friday I went to Ratter and Mey, where among a number of scattered cottages there is a baptist church of about fifteen members. I preached in their humble meeting-house to a small but peculiarly interesting congregation. The young men and women being at Wick at the herring fishing, there was hardly a hearer out of thirty who had not spectacles on. Saturday, after visiting the far-famed John O'Groats's, but where there is no house, nothing indeed but nettles, and thistles, and a few stones, said to be the traces of the foundation of the famous eight-sided mansion, I got to Freswick, where I preached in the house of a baptist brother to a delightful and cheering company, some of whom had come several miles. I had previously arranged to spend a Lord's day with the church at Keiss, and got indeed a rich reward. Keiss is the name of a district containing a considerable number of scattered cottages, occupied chiefly by families partially engaged in fishing and farming. Keiss, or Sinclair Bay, washes its shores, having on the north side Keiss Castle, and the south Ackergill Tower and Girnigoe and Sin-

clair Castles, all in ruins but the tower. In Keiss is the oldest baptist church in Scotland, formed by Sir William Sinclair of Keiss, Baronet, about 1750. In the castle, now in ruins, he was wont to meet with some of his tenants for divine worship, and afterwards in Keiss House, built by himself in 1755, both of which I visited with profound interest. On the house, his and his lady's initials, and their coats of arms, with the date 1755, still remain. The church formed by him continues to this day; they are eighteen in number, but have not the Lord's supper except when visited by a baptist pastor. They are an interesting people, and have a powerful claim upon the churches, that some means be adopted to prevent the removal of this ancient candlestick out of its place. On Lord's day I had a delightful season, preaching thrice to thronging congregations. Their humble meeting-house, which was built by themselves in the summer of 1844, and holds about a hundred, was crowded in every corner. My feelings in preaching to this ancient people were of the melancholy pleasing nature. With Sir William's hymns in my hands, giving them out and hearing them sung by the church he had formed; on my right hand a window out of which I had a full view of his old castle in ruins, and also of the house he himself had built; and reading Rev. v., from which he is said to have preached his first sermon; these circumstances, together with the overflowing congregation, excited in me overwhelming emotions of a most hallowed character. In

the afternoon we were compelled to take the open air, as the chapel could not hold the hearers. It was a heart-thrilling scene. In the evening I preached at the Store in Keiss harbour to an audience of upwards of two hundred. This was a day long to be remembered. On Monday, after visiting Keiss Castle and House, I set off for Wick, seven miles distant, where I preached in the school-room occupied by our dear baptist brethren there. Wick, the county town, with a population of 5522, is an interesting and important place. I ardently wish that the anxious desires of the baptists at Caithness were speedily gratified in having at least two devoted evangelists to labour between Wick and Thurso, and the surrounding country. The Lord raise up labourers for his work, for truly the harvest is great while the labourers are few!

On Tuesday afternoon I again went on board the Shetland steamer for Aberdeen, to attend the meetings of the Union the following day, August 6. I have to thank the kind hand of my heavenly Father for all the blessings vouchsafed in my long voyage to the north. Danger occasionally threatened, but all went well. Many remarks I would add did time and space allow. I hope, however, that the Orkneys and Shetlands will henceforth have a yearly visit. They themselves are willing to defray travelling expenses. I am happy also to add, that I have since heard of good resulting from the visit, both in reference to conversion and baptism.

THE KEYS OF THE KINGDOM OF HEAVEN.

In a conversation recorded in the sixteenth chapter of Matthew's gospel, our Lord, addressing Peter, said, "I will give unto thee the keys of the

kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be

loosed in heaven." The Exposition of the Gospels of Matthew and Mark, by Richard Watson, published soon after his death, contains a lucid and well digested note on this and some kindred passages, which it is probable that few of our readers have ever seen, and which, in these days of lofty clerical pretension, it may be serviceable to place before them.

Some who apply these words to Peter exclusively, understand by the gift of the keys the honour assigned to Peter to open the gates of the kingdom of heaven, that is, the perfected evangelical dispensation, to the Jews at the day of Pentecost, and then afterwards to the Gentiles, when he went down to Cornelius at Cæsarea. Others, as the papists, understand by the phrase the committal of a special authority to Peter over the church of Christ, of which it is certain that we have no evidence or illustration in the New Testament. The emblem of the keys was a familiar one to the apostles, if the later Jewish writers have correctly described the ancient ceremony of constituting a rabbi or doctor of the law; for according to them the person admitted to this office had a key given to him as an emblem both of his ability and duty to open the meaning of the law, which key he wore as a badge of his office. Still, without any reference to this custom, supposing it as old as our Lord's day, the figure very naturally expresses the opening of "the mysteries of the kingdom of heaven" by public teaching, and so setting open the doors of evangelical knowledge, and, by consequence, of the Christian church. This is a much more natural exposition of the emblem in this connexion, than that which regards it as significant of the committal of power and authority to govern the church; and is, indeed, pointed out with great clearness to be its meaning, by what follows as to the

power of binding and loosing, which must be taken as exegetical of the power of the keys. These expressions are manifestly Jewish, and may therefore be satisfactorily explained by reference to this mode of speaking. With the Jews to bind and loose was a usual phrase for declaring what was lawful or unlawful; what was binding upon men's consciences; and that from the obligation of which they were loosed or free, Lightfoot, Schoetgenius, and others, have produced a great number of examples from the rabinnical writings; one or two instances will suffice. "He asked one wise man, and he bound; do not ask another, lest perhaps he loose." "The school of Schammai binds it; the school of Hillel looseth it." "Get thyself a heart to hear the words of them that pronounce unclean, and the words of them that pronounce clean; the words of them that bind, and the words of them that loose; the words of them that reject, and the words of them that declare it right." Under these terms, therefore, our Lord gave his disciples authority to declare the laws of the gospel dispensation under the guidance of his own teaching and the inspiration of the Holy Spirit; which authoritative declaration of the terms of man's forgiveness, and how Christians ought to walk so as to secure the approbation of God, and that infliction of the divine displeasure which should follow disobedience, he promises should be confirmed in heaven; as constituting his own law and rule of moral government to be laid down by them, first in their preaching and then in their writings. It is this which distinguishes those writings from all others. They not only contain a revelation of truth from God, but they have an authority as law derived from this,—that God himself acts upon them. Whatever the apostles have in those writings bound is a matter of conscience, it must be obeyed, not of

choice merely, but necessity, since our salvation depends upon it; but whatever they have not bound is loose to us, we are free from it, and no lower authority can make it binding upon the conscience, or connect with our disregard of it the penalty of the divine displeasure. But that this promise looked to that future time when they should be fully qualified for this great office, is evident from what took place after Christ's resurrection, when the same power, under a somewhat different form, but of precisely the same import, was ratified. After breathing upon them, he said, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain, they are retained." To qualify them for this authoritative declaration of what was obligatory upon men or otherwise, and of the terms upon which sins are remitted, and the circumstances under which they are retained, they previously received the Holy Ghost; a sufficient proof that this power was connected with a plenary inspiration of the apostles, and beyond them it cannot extend. The manner also in which the apostles exercised this power elucidates this subject, which has been greatly abused in the Romish and some other churches. We have no instance of their forgiving the sins of any individual by virtue of any authority

deposited with them, much less did they affect to transmit this power to their successors. They merely proclaimed and laid down the terms of pardon under the authority of Christ. And we have no instance of their "retaining the sins" of any one, except by declaring the offender condemned by the laws of the gospel, of which they were the teachers. They authoritatively explain in their writings the terms of forgiveness; and, as to duty, they state what is obligatory, or not obligatory, upon Christians; they pronounce sinners of various kinds to be under God's wrath, and they declare certain apostates to be put beyond forgiveness, but by their unbelief and blasphemies, and not by apostolic excommunication; and thus they bound or loosed, remitted sins or retained them. It is also to be remarked, as on the preceding verses, that whatever this power was, it was not given exclusively to Peter. Still he stands before the Lord as the representative of the rest of the apostles, and receives nothing but what they all received; and hence, in chap. xviii. 18, our Lord says to them collectively, and in the plural form of address, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." God will act upon your inspired decisions.

WEARY SOLDIERS.

It was necessary for Cæsar to undertake an expedition to Africa, where the adherents of Pompey had rallied in considerable strength, when he learned unexpectedly that even his favourite legions were unwilling to enter upon new toils. They talked of the fatigues they had undergone, and the slight recompense they had received, and declared that it

was time that they should be permitted to enjoy some repose. Cæsar sent Sallust to promise in his name that on his return from Africa he would distribute among them the lands and money to which they were entitled; but instead of acquiescing in his wishes they marched towards Rome. When they reached the field of Mars, Cæsar met them, and with

a loud voice, asked what they wanted. "Our discharge," was the answer. "It is granted," said Cæsar, without a moment's hesitation; a short pause ensued, and then he added, "and when I shall have triumphed with other troops, I will not fail to discharge my promises." Struck with amazement, they lingered on the spot, as if they could not believe that Cæsar was in earnest. Cæsar was about to depart, but just as he was quitting the place, he turned round and pronounced the single word, "Citizens." Citizens! this was more than these veterans could bear. They cried out that they were *soldiers*; and begged to be forgiven. He, however, upbraided them with their unwillingness to follow their general, and told them that soldiers who acted as they had done deserved to be cashiered. He especially reproached the tenth legion with ingratitude. The men of that legion were in despair. They followed him without orders to Africa; and there, though not restored to their former rank, they fought under his banners.

And what, weary soldier in Emmanuel's army, what if the Captain of our salvation were to speak thus to you? Fatigued and dispirited, you are perhaps sighing for repose, excusing yourself from arduous services, and hearkening to the voice that says, Spare yourself; you have laboured hard; it is time to rest. What if your almighty Leader were to meet you and say, Your discharge is granted; and when I shall have triumphed with other troops. . . . Could you bear to receive your dismissal? Triumph he will; but the campaign is not over. When he has conquered all his foes, he will return in glory, and happy will it be for them who have been with him in the regeneration! They shall sit down with him and partake of the joy into which he enters. Can you bear, then, that, instead of addressing you as his soldiers, he should say to you, "Citizens?" His eye is upon us. He knows our thoughts and emotions; and this is his exhortation to the weary combatant, "Be thou faithful unto death, and I will give thee a crown of life."

THE UNHEEDED ALARUM.

I HAVE somewhere read of an individual, says Mr. Elven, in a little work entitled *The Watchman's Voice*, who, in order to be awoke early in the morning, procured an alarum, as it is called, that is a clock which strikes at any hour for which you set it, with a loud, rattling, and long continued noise, enough to awake every one in the house. Now this alarum was duly placed at the head of the bed, and at the appointed time the man was effectually aroused, and immediately obeyed the summons, and felt better all the day, as every one would, for early rising. The alarum faithfully performed its office, but after a time its owner, on

hearing it one morning, instead of rising at its call, said he would just turn and take another little nap. The next morning he did the same. At length he began to dislike the trouble, and wished it away, and, indeed, was thinking of taking it down. However, there was no occasion for that. After a time it did not trouble him at all; it rattled just as loudly as ever, but he had acquired the habit of disobeying it, and he slept on without molestation. Now that, I fear, is the case with many who continually hear the gospel. You have disregarded the watchman's voice so long, that you are in danger of perishing under the very proclamation of mercy.

PASSING UNDER THE ROD.

The following lines are from the pen of Mrs. M. S. B. Dana, and were founded on the following passage of Jewish history:—"It was the custom of the Jews to select the tenth of their sheep after this manner. The lambs were separated from dams, and enclosed in a sheep cote, with only one narrow way out; the lambs hastened to join the dams, and a man placed at the entrance with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, *LET THIS BE HOLY.*"

Hence says God, by his prophet, "I will cause you to pass under the rod."—*New York Recorder.*

I SAW the young bride, in her beauty and pride,
 Bedecked in her snowy array,
 And the bright flush of joy mantled high on her cheek,
 And the future looked blooming and gay;
 And with woman's devotion she laid her fond heart
 At the shrine of idolatrous love,
 And she anchored her hopes to this perishing earth,
 By the chain which her tenderness wove.
 But I saw when those heart-strings were bleeding and torn,
 And the chain had been severed in two,
 She had changed her white robes for the sables of grief,
 And her bloom to the paleness of woe;
 But the Healer was there, pouring balm on the heart,
 And wiping the tears from her eyes,
 And he strengthened the chain he had broken in twain,
 And fastened it firm to the skies.
 There had whispered a voice—'twas the voice of her God,—
 "I love thee, I love thee!—*pass under the rod!*"

I saw the young mother in tenderness bend
 O'er the couch of her slumbering boy,
 And she kissed the soft lips as they murmured her name.
 While the dreamer lay smiling in joy.
 O, sweet as the rose-bud encircled with dew,
 When its fragrance is flung on the air,
 So fresh and so bright to the mother he seemed,
 As he lay in his innocence there!
 But I saw, when she gazed on the same lovely form,
 Pale as marble, and silent, and cold,
 But paler and colder her beautiful boy,
 And the tale of her sorrow was told.
 But the Healer was there, who had smitten her heart,
 And taken her treasure away;
 To allure her to heaven he has placed it on high,
 And the mourner will sweetly obey!
 There had whispered a voice—'twas the voice of her God,—
 "I love thee, I love thee!—*pass under the rod!*"

I saw when a father and mother had leaned,
 On the arms of a dear cherished son,
 And the star in the future grew bright in their gaze,
 As they saw the proud place he had won;
 And the fast coming evening of life promised fair,
 And its pathway grew smooth to their feet,
 And the star-light of love glimmered bright at the end,
 And the whispers of fancy were sweet;
 But I saw when they stood bending low o'er the grave
 Where their hearts' dearest hope had been laid,
 And the star had gone down in the darkness of night,
 And joy from their bosoms had fled.
 But the Healer was there, and his arms were around,
 And he led them with tenderest care,
 And he showed them a star in the bright upper world—
 'Twas *their star* shining brilliantly there!
 They had each heard a voice—'twas the voice of their God,—
 "I love thee, I love thee!—*pass under the rod!*"

REVIEWS.

An Essay on the Development of Christian Doctrine. By JOHN HENRY NEWMAN.
London: 8vo. pp. 453. Price 12s.

AND who, some of our readers may ask, is John Henry Newman? There was an author of this name who often came before the public, and whose works attracted much attention; but he had a clerical designation, and university honours graced his name, and few men perhaps attached more importance to these distinctions than himself. If this is the same person, what metamorphose has transformed him? How has he been deprived of those honours, that he now comes before the public in this denuded condition? The answer is, By a voluntary abdication. He has turned his back on his alma mater; he has deserted the church of his first love; he discovered that the object of his devoted attachment was a schismatic; his conscience mastered his affection, and a separation ensued. He has placed himself before the confessional of Rome as a penitent, abjuring his heresy, humbly seeking reconciliation, and, in obedience to the stern demands of that church, renouncing his ministerial character and becoming an unpretending layman. The degradation which he has suffered, and the penance to which he has submitted, may be some consolation to the mind of the new convert; but what shall indemnify those whom, with pretensions of priestly authority and power so high, so solemnly and constantly asserted, he has for so many years been leading astray? What now becomes of that sacramental efficacy which depended entirely on the true and genuine priestly character of the administrator? Or rather, what becomes of all those, many of whom have passed into eternity, who were taught and enjoined to believe that in their baptism they received regeneration, together with a plenary remission of all sin by the hand of the priest? who were assured, and who acted upon that assurance, that in the celebration of the Eucharist they, and they only, received "the true body of Christ?" and who, on the confession of their

sins, were by the priest absolved from them all? After all, Mr. Newman and his associates were no priests; their orders were spurious; their sacraments a delusion; and their absolution a cheat! How this error is to be repaired where the case admits of remedy—for irreparable it must be with the numbers who have died in the deception—Mr. Newman has not shown, farther than leaving them to judge by his conduct what should be their own.

With that great change now passing on the established church of England, transforming what was by its adherents fondly called "the great bulwark of protestantism," into a nursery for popery, the author of the work before us is intimately connected. Though, like the continent of America, the new ecclesiastical movement has not received its appropriate name, yet his was the master mind which, more than any other, guided, controlled, and animated it. Up to the period of his Eucharistic sermon, Dr. Pusey, whose name the system commonly bears, was by no means the most prominent and influential of the tractarians. Since then, and since the retirement of Mr. Newman, the Hebrew professor has become the most ostensible of his party, and has appeared more bold and enterprising as the champion of Anglican catholicity; but whatever be the character or the issue of this ecclesiastical movement, a very considerable portion of the responsibility rests with Mr. Newman. Before, therefore, we proceed with our review of the work, our readers will not, we trust, be displeased with a few notices of this extraordinary man.

With the private history of Mr. Newman's opinions, and the various circumstances which contributed to mould and shape his theological system, we do not profess to be acquainted. As far as we can judge, we should suppose that his intimacy with that ardent and wayward spirit, the late Mr. Froude, whose "Remains" he assisted in publishing, had no small influence in predisposing him to more favourable views of Romanism, and in producing that strong dislike of

church-of-England protestantism which so often appears in his writings. He was, certainly, one of the first to take alarm at the aspect of ecclesiastical affairs after the passing of the reform bill, and one of the most active in attempts to revive high "church principles" as the only means of security to the Anglican church. In those singular productions, the "Tracts for the Times," he bore a considerable part. Nor was this all; his frequent publications, consisting of sermons, lectures, essays, &c., which all had a rapid sale and a wide circulation, his preaching as the vicar of St. Mary's, and his position and influence in the university, all tended to forward those particular views of which he was considered the representative.

As a preacher, Mr. Newman was not what might be called popular. He did not attract large numbers to hear him. It could not be said of him, that "the common people heard him gladly." But there was a class of persons, and among them many members of the university, who took a deep interest in his pulpit exercises. Still it must be remembered that with persons of his theological sentiments, preaching is not considered as the great means of producing religious impression, or of conveying spiritual benefits; with such it is a maxim that "the sacraments, not preaching, are the sources of divine grace." In reading the church services there was nothing particular but his seriousness of manner and distinctness of enunciation; we have heard prayers read with more expression with regard to modulation of voice and appropriate emphasis, but never with greater solemnity and apparent sincerity. But his preaching was truly singular, and such as is not easily described. His style was in general plain, chaste, and perspicuous, sometimes rising into vigour and approaching the beautiful. Few men, indeed, knew better how to mystify a subject when convenient, or, in order to escape from the logic of an opponent, to surround himself with a dim atmosphere through which no eye could penetrate,—

"Inferet se, septus nebula, mirabile dictu,
Per medios — neque cernitur ulli."

Of this some of his controversial writings afford striking examples. But generally in his preaching none could

be more simple and transparent. And then there was something in his appearance and manner very unusual and singular. You see him, as he approaches the pulpit stairs, more like a moving statue than a man, his gait less bending than that of Dr. Pusey, but his countenance quite as pale; his features motionless, his eye betraying no consciousness of any external object, and his mind apparently absorbed in meditation. He ascends the pulpit. His private devotions are short and unostentatious. The brief prayer is read, and he stands in the pulpit a true figure of what we may suppose to be a preaching friar of the right ascetic kind. So unique is that pale and chiselled countenance, so singular the contour of that head, that having once seen him you can never forget him. His text is announced in a moderate pitch of voice, clear, distinct, and if it were louder we should say, somewhat of the clarion kind. The deepest silence prevails. As he proceeds, in the entire absence of any of the graces of delivery or artifices of oratory, a considerable impression is produced. There is no motion of the head, or eye, or hand; you might almost imagine the voice to proceed from a marble bust. His singular tones have the least possible variety. Yet the delivery does not seem monotonous; it is relieved by pauses of different length, which have quite as great an effect in fixing attention and producing impression as the most emphatic tones. The death-like stillness of the pause, and the unimpassioned solemnity of the speaker, produce a thrill through the spirit. Whether your judgment goes with the preacher or not, your attention is chained to that pallid, and almost unearthly figure in the pulpit. His preaching, like that of most extraordinary men, varied considerably. We once heard him when his voice was feeble, his delivery languid, and his discourse the merest common-place; but it was in the midst, or rather towards the end of one of the great fasts; it appeared to us the feebleness of exhaustion and inanition, of a frame worn down with fasting and other austerities. It was far otherwise on another occasion; when in the gallery fronting the pulpit, and near our own position, we saw an under-graduate, after having listened with deep attention, fall on his knees, at the close of the sermon, and

continue for some time with apparently agonized feeling in silent supplication.

But the influence of Mr. Newman in the university, and among a large circle who knew him, was owing principally to his mental endowments and his high character. With great activity of mind, unimpassioned energy, cool inflexibility, patient and unwearied perseverance, great sagacity, scholastic subtlety, and a power of application which seemed never to tire, he appeared born to direct and control others. Never having had any occupation but that of learning, his acquirements were known to be considerable, especially in all that related to Anglican and Roman theology, and ecclesiastical literature. Correct in his morals, extensive in his charities, and practising to the full all the austerities and self-denial which he inculcated, he was viewed by many as a living saint. Those who were averse to his sentiments, and saw what appeared to them the incalculable amount of mischief he was likely to produce, charged him with a bitterness of antipathy towards protestant and evangelical truth, an insincerity in retaining office and emolument in a church which he was undermining, and a subtle and evasive casuistry unworthy of a man of honourable sentiments, to say nothing of Christian virtue. His admirers however viewed these things through another medium, and were inclined rather to pronounce them excellencies than defects. Such qualities of mind and character, combined with his acknowledged learning, rendered him, not only to many under-graduates, but to no small portion of tutors, and both residents and non-residents of the university, an oracle. Few men have succeeded in exciting through so large a circle, so much respect and veneration. It is no wonder, then, that for so many years he was considered as the *primum mobile* of the catholic party in the English church.

To those who view the Romish system as a mighty conglomeration of absurdities; heaping together in one incongruous mass Christian truth and legendary lies, Jewish ceremonies, heathen superstitions, and false philosophies, it may appear strange and unaccountable that a man of sense and learning, who is serious and devout, should feel attracted towards it. But the many and diverse and secret causes, which, working together, mould the character, and lead to

the formation of religious opinions, are wonderful. It would not only be curious, but in a high degree instructive, could we ascertain the manner in which such a mind as that of Mr. Newman was brought to the adoption of all the tenets and established usages of the church of Rome. There are, however, some things which have a tendency this way, which are apparent, such as his intimacy with Mr. Froude, and his admiration of his character, and that at a time perhaps when the religious susceptibilities of Mr. Newman were in their first freshness; the alarm and horror occasioned by the irreverent interference of statesmen in ecclesiastical matters; and the necessity, in order to a successful resistance, of assuming and boldly maintaining "church principles;" very extended and long continued reading of a patristic and Catholic kind, together with the semi-popish divines of the church of England; and perhaps, more than all, with an habitual reverence for the ritual of that church, a panting desire for something of more life and vigour, and consistency, than could be found in her cold formalities, and her contradictory prayer-book, and an effort, as far as possible, to give reality to all that she taught, however opposite to her articles, concerning priestly absolution, and sacramental efficacy, and calendared saints. We remember that when once conversing with a clergyman on the subject of Puseyism, we asked him how he accounted for its wonderful progress in so short a time; the reply was to this effect, "It could not have grown with such rapidity, if the church had not furnished a soil favourable to its vegetation." There may have been also, and we think it highly probable that this was the case, something in the constitutional tendencies of Mr. Newman favourable to the genius and spirit of Romanism,—that love of the mysterious and incomprehensible, that delight in the outward and visible personification of the abstract and the invisible,—and that peculiarity of imagination, the favourite elements of which are the gloomy, the wonderful, and the sublime, which without some strong antagonistic force, may predispose the mind for a system in which so much congeniality is found. Nearly eleven years ago, soon after the tractarian movement began, Mr. Newman published an address to his parishioners, on laying the first stone of

the church at Littlemore, in which he congratulates them on having met with a most auspicious omen! Four skeletons had been found on the spot by the workmen in digging for the foundation; and, *mirabile visu*, "they were buried east and west!" Of course this was no contingent circumstance; these were no reliques of profane infidels, or misled sectarians, who might ignorantly or impiously have been laid west and east, or north and south, or at any other non-ecclesiastical point of the compass, they must have been true sons of a true church, these must have had "some sanctuary of God, on this very spot before now;" therefore, and who will question the conclusion? "the dust of his saints and servants is beneath our feet; and by discovering to us the "dry bones" which shall one day live, Ezek. xxxvii., he seems to remind us that we are of one body with them." Hence he concludes that God was in the place; that "this discovery" assures them that they are one body with those who once claimed these skeletons, are carrying on the same work, and shall inherit the blessedness of these "holy men;" and thus "the church" shall "abide for ever," while "every thing that is new" (alas for the sectaries!) shall wither and perish.

At a very early period of tractarianism it was perceived, by most considerate persons in and out of the establishment, to what all this was tending; till at length, the publication of tract ninety, from the pen of Mr. Newman, placed the matter beyond all doubt, and showed that the principal reason which kept at least the leaders of the movement in the church, was the hope of unprotestantizing it, and of bringing it back, if not to papal subjection, to as near a conformity as might be with the Romish system. This proved a crisis. So loud and general was the expression of indignation that ecclesiastical authority tardily and reluctantly interposed, and with all imaginable gentleness Mr. Newman was first transferred to his Littlemore church, and then allowed to go into retirement. At length the step was taken which, in all honesty, ought to have been taken long before. Mr. Newman left the English church, which, notwithstanding the reliques of a Romish ritual, is still, and has been since the Reformation, decidedly protestant, and united himself to the Roman ca-

tholic church. Sacrifices he must have made, great and many; and however mistaken, he has given proofs of his sincerity, which ranks him far higher in our esteem than when, like others who still cling to their canonries, and fellowships, and church livings, he maintained his subscription to articles which he denounced, and with Anglicanism on his lips cherished Romanism in his heart.

The present work which is dated Oct. 6, 1845, was written while the author was still in communion with the church of England; his profession of Romanism took place when it was about half way through the press. The preface, or advertisement, contains a humble apology for what he had written against the church of Rome before his full conversion; several passages of his own writings are adduced, and his recantation of them stated. Mr. Newman also thinks proper to repeat in this place that singular retraction which had some time before appeared in print, as follows,—"If you ask me how an individual would venture, not simply to hold, but to publish such views of a communion so ancient, so wide spreading, so fruitful in saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a *consensus* of the divines of my church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say I am safe. Such views, too, are necessary to our position.' Yet," our author continues, referring to a previously printed retraction and quoting from it, "I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism." The work is no doubt intended to be a formal and decided repudiation of the church of England and her whole system; it is a kind of manifesto declaring his reasons for changing his communion; it is an offering of first-fruits presented to the papal see, which no doubt will be graciously received, and considered as an earnest of what may in future be expected from so able and so devoted a son of the church. We have no idea that Mr. Newman will henceforth devote himself to the silent contemplations of

the cloister, and lay aside the weapons of his warfare. Polemics have been the element in which he has lived and moved too long to admit of his sinking down all at once into pacific quiescence while the storm of battle rages in his ears. He is too valuable an agent to be allowed by the church of Rome to remain unemployed, while so much is to be done.

This title of a controversial work in defence of Romanism is rather unusual, as is the mode of warfare which it announces. It is an essay thrown into a scientific form, and conducted in a philosophical manner, on that development of Christianity which was antecedently probable, and which, in the history of the church has become a fact. And the conclusion of its inquiries comes to this, that the church of Rome and that church only, is the true development of that religion which was taught by Christ and his apostles.

It was quite in keeping with the object which the author had in view, that he should assume the appearance of an inquirer, carefully searching for truth and weighing evidence; but it requires no penetration to perceive that the affair was already settled in the author's mind; that the conclusion had already been completed and was present to his views; that the various steps and processes were all skilfully arranged so as to lead to it, and the proofs and illustrations so supplied as exactly to fit into his piece of logical Mosaic; that, in fact, the premises were selected for the sake of the conclusion.

The author, in his introduction, assumes that Christianity is a fact; that Christianity has a history; "that the society of Christians which the apostles left on earth was of that religion to which the apostles had converted them; that the external continuity of name, profession, and communion, is a *prima facie* argument for a real continuity of doctrine; that, as Christianity began by manifesting itself to all mankind, therefore it went on to manifest itself; and that the more, considering that prophecy had already determined that it was to be a power visible in the world and sovereign over it, characters which are accurately fulfilled in that historical Christianity to which we commonly give the name. It is not a great assumption, then, but rather mere absence from the wanton admission of a principle which

would necessarily lead to the most vexatious and preposterous scepticism, to take it for granted that the Christianity of the second, fourth, seventh, twelfth, sixteenth, and intermediate centuries is in its substance the very religion which Christ and his apostles taught in the first, whatever may be the modification for good or evil which lapse of years or the vicissitudes of human affairs have impressed upon it." —Page 3.

Our author subsequently lays it down with the certainty of an axiom, that, "whatever be historical Christianity, it is not protestantism. If ever," he continues, "there were a safe truth, it is this," page 5. Mr. Newman admits that there is an "apparent growth and variation of doctrine which embarrasses us when we would consult history for the true idea of Christianity," page 26. And after noticing several ways for accounting for this embarrassment, he states that the present "essay is directed towards a solution of the difficulty." His object is thus stated:—

"That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion; that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but as received and transmitted by minds not inspired and through media which were human, have required only the longer time and deeper thought for their full elucidation. This may be called the *Theory of Developments*."—Page 27.

Such, then, is the general nature and object of this work, which we shall endeavour to examine more particularly in our next number.

The Reformation and Anti-Reformation in Bohemia. From the German. In Two Volumes. London: Houlston and Stoneman. 8vo. pp. 443 and 442.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNE,

D. D. A New Translation, containing the Author's last Improvements; by Henry Beveridge, Esq., Advocate. Three Vols. Glasgow: Collins. 12mo.

History of the Reformation of the Sixteenth Century. Volume the Fourth. By J. H. MERLE D'AUBIGNE', D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangelique; assisted in the Preparation of the English Original by H. White, B.A., Trinity College, Cambridge, M.A., & Ph. Dr., Heidelberg. Edinburgh: Oliver and Boyd. 8vo. pp. 621.

The Moral Phenomena of Germany. By THOMAS CARLYLE, Esq., of the Scottish Bar. London: Painter. 16mo. pp. 182.

HISTORY teaches lessons of incalculable value to all who have sufficient skill and docility to learn them. In receiving its instructions, however, precipitancy must be carefully avoided, or mistaken conclusions will be drawn. Events have effects, and those effects produce others; but the true nature of the consequences, and their bearings on general interests, cannot always be ascertained till they have been allowed to increase and multiply to the third and fourth generation. It is after the lapse of centuries that we are best able to turn to good account the knowledge of our predecessors' errors.

Three hundred and nineteen years ago the popedom tottered, and to men of sanguine minds it appeared that the complete emancipation of all Christendom was at hand. In the centre of Europe, the corruptions of the dominant church were assailed with unprecedented vigour by men of learning, acuteness, and undaunted courage. The sympathies of the thinking part of the community were with them, and an earnest desire for mental freedom extended itself rapidly. Powerful princes declared themselves in favour of evangelical doctrine. The young and energetic emperor of the west addressed a manifesto to the reigning pontiff, in which he reproached him for behaving not like the father of the faithful, but like an insolent and haughty man; declared his astonishment that, being Christ's vicar, he should dare to shed blood to acquire earthly possessions; and added, "Let your holiness return

the sword of St. Peter into the scabbard, and convoke a holy and universal council." A terrible campaign ensued. The imperial army marched triumphantly through Italy. The Holy City was invested. The gates were opened, and Rome was sacked by greedy troops excited by previous privations. No one was spared, whatever might be his rank or the party to which he belonged. Churches, palaces, convents, private houses, basilics, banks, tombs,—every thing was pillaged, even to the golden ring that the corpse of Julius II. still wore on its finger. Prelates were paraded by the soldiers through the city on asses. A German foot soldier put on the pope's robes, and placed the triple crown on his head; others, adorning themselves with the red hats and long robes of the cardinals, surrounded him; and all going in procession upon asses through the streets, arrived at last at the castle of St. Angelo, to which Clement VII. had retired. Here the pretended cardinals alighted, and kissed the feet of their comrade the pontiff. They then drank to the health of Clement VII. and pledged themselves that they would be pious popes and good cardinals, taking care not to excite wars, as all their predecessors had done. It was not until the sack had lasted ten days, and a booty of ten millions of golden crowns had been collected, and from five to eight thousand victims had perished, that quiet began to be in some degree restored. The day of retribution appeared to have arrived, and Luther wrote to his friend Haussman, "The pope is visited from every quarter; his destruction draweth nigh; his hour and his end are come."

It is at this epoch that Dr. Merle D'Aubigne's fourth volume—that which he has now for the first time presented to the public—opens; and the Bohemian history before us may be regarded as dating from the same period, the pages which precede this time being few and introductory. They suggest, therefore, an interesting though rather gloomy inquiry. Three centuries have elapsed, and the pope is in possession of his palaces. Europe is not delivered from thralldom. The Romish system still exhibits undying energy. Germany is divided still between the adherents of the papacy and the followers of Luther. Bohemia is not the only country in which there has been

an "Anti-Reformation." How is all this to be accounted for? Has truth less vital power than was supposed by those who said that it was great and would prevail? Or did the God of truth disapprove of the efforts made to oppose the abominations by which the Christian name had been disgraced, and to throw off the yoke which the professed successors of the meek and lowly apostles had laid on the nations? If any causes that have retarded the reformation can be ascertained, especially if mistakes can be detected into which good men have fallen, and into which we are also liable to fall, the result will repay any trouble that may attend the investigation.

Among the hindrances to the triumphs of the gospel in its antagonism with popery, one is illustrated in the histories before us, which we believe to have been, in its diversified forms and bearings, more influential than any other. It is the connexion of the church—meaning by that expression the truly spiritual opponents of error—with worldly coadjutors. Assistance has often been afforded by the possessors of secular power to the devout and faithful few: it has been, in some points of view, valuable, but the price to be paid for it has proved much more than it was worth. The friendship of the world, or of any portion of it, is inimical to the purity of faith, the simplicity of action, and the elevation of spirit, belonging to the Christian warrior. There is naturally in every man a desire to avoid the cross; favourable circumstances cherish that desire; the spirit of the martyr decays when the avoidance of suffering is easy, and yet the spirit of the martyr is essential to great achievements in the service of Christ. The acceptance of aid demands gratitude; and gratitude leads to an abandonment of our own tastes and preferences in deference to the benefactor. Let the world be the benefactor and the church the recipient, and the church must in courtesy either intermit its unpleasant testimony, or utter its denunciations politely and in gentle tones. It must yield as much to its generous friend as it can; it must avoid, as far as it may with good conscience, all those practices which are deemed objectionable and unduly precise. It has lost its independence: it must conform. The stake has been for three centuries the

object of protestant dread; but the stake is not the most formidable enemy to protestantism.

The alliance of the church and the world exists in its most obvious form in cases in which the church, or any portion of it, is avowedly connected with the state. It is thus that many of us are most familiar with it and most alive to its evils. This, however, is not its only form; and continental protestantism furnishes specimens of others. The sovereign is perhaps a Romanist and a persecutor. The presumptive heir is opposed to him in some parts of his policy, and is inclined to patronize the reformed. He exerts his influence in their favour; and their relation to him becomes in a great degree similar to the relation sustained by their brethren in another land to the sovereign who happens to be their avowed friend. In many cases in which there has been no alliance between the genuine Christians and the king, there has been an alliance between them and certain nobles; in many cases in which the majority of a legislative body has been against them, the minority has been in their favour. Party ties have been formed; mutual co-operation has been expected; the church and a portion of the world have coalesced, though it did not happen to be that portion that sustained the highest offices. Advice, partaking of course of the spirit of the advisers, has been accepted; measures not quite in accordance with Christian principle have been adopted; proceedings which holy zeal suggested have in deference to the influential friends been dropped. But whether the connexion of the church be with kings or with pretenders, with the aristocracy or with the democracy, if it be with worldly men it will be found corrupting, debilitating, destructive.

In the politics of modern nations, opportunities for the exemplification of these principles are of common occurrence. There is always a party in the state that is, or that wishes to be thought, more favourable to liberty than that which is in power: if the government be decidedly Romanist, this party will look kindly upon the protestants. There is often a party sufficiently weak to feel an urgent need of aid, and glad to obtain help from any quarter, even from a class whose piety it detests, if it can be made to subserve its purposes. We have seen this at home,

and in the history of continental protestantism it has been again and again exemplified.

Pertinent illustrations occur in *The History of the Reformation and Anti-Reformation in Bohemia*. From the earliest times there was in that country a traditional dissatisfaction with the Romish practice of withholding the cup from the laity. When Huss and his coadjutors suffered martyrdom for their attempts to diffuse the gospel among their countrymen, their sentiments on this point were of primary importance in the estimate of many who had no sympathy with their views of spiritual religion. In the ages that immediately succeeded, there were multitudes who were strenuous for a participation of the cup, called hence Calixtines, and who confessed that in all other things they agreed with the Romish church; while there were also congregations of pious persons who endeavoured to conform themselves and their worship to the New Testament. At times, the Calixtines persecuted the devout followers of Huss; at other times they made common cause with them against the tyranny of Rome. In the year 1500 "the Bohemian brethren" consisted of many hundreds of communities, most of them possessing their own houses of prayer, upright in their conduct, and strict in their discipline; but they were surrounded by thousands of a totally different spirit, who objected to some parts of the ritual and ecclesiastical arrangements of the dominant church. They were often confounded together, however, by their adversaries, and the men whose steadfastness arose from religious principle partook of the consequences of measures adopted by men of little principle, but of much impetuous rashness.

In process of time the opponents of the Romish church in this country exceeded its friends in number, and the chief of the Bohemian and Moravian nobility professed protestantism. The Romish clergy became uneasy, and by clamorous representations prevailed on the emperor to interpose. He issued severe edicts, and some protestant churches and schools were shut up. "Here," says the catholic historian Pelzel, "was the true origin of all the subsequent wars, disturbances, and bloodshed in Bohemia; for the non-catholic grandees began to hate the

emperor, and contemplated a change that might be more favourable to them." They adopted a series of measures annoying to the emperor, and seized an opportunity to propose conditions on which alone they would accept his brother whom he had appointed to be their future sovereign. Negotiations succeeded, in which each party irritated the other, and in its turn committed acts of violence. The succeeding emperor sent emissaries with a decree, whom the nobles met in a certain castle, and with whom, in their own judgment, they dealt righteously: in their own written account of the transaction, they say to the emperor, "We threw them both out of the window, according to ancient usage, and after them a secretary, their flatterer, who, among others, had caused great distraction to the citizens of Prague." The emperor replies, "We by no means approve of the way in which our beloved and faithful governors and secretary have been treated in the castle and royal residence of Prague, and in the Bohemian chancery, where the greatest security and respect ought to prevail. For, although it is pointed out as a cause, that they had commenced intrigues intended for the entire ruin of the kingdom of Bohemia, yet it is improper suddenly so to treat our governors and servants without any judicial hearing or representation to us; especially at a time when nothing is known of an enemy, to levy horse and foot without our previous knowledge and consent, as the rightful king and sovereign; besides other things which have been done since the date of your writing. Nevertheless, since you represent yourselves as those who are willing to remain in faithful subjection to the laying down of life and property, we send you hereby enclosed one of our patents, which we have ordered to be published in our kingdom of Bohemia, from which you may learn our further gracious will. By virtue of this patent we command that you conduct yourselves with obedience, dismiss the levied troops, omit future levying and summonses, and other undertakings against order and right, and that you peaceably await our determination. In default of this we cannot be answerable for you, since we have heard to what amount of horse and foot are admitted into our kingdom; so that we, too, have ordered

horse and foot to be levied for the defence and preservation of our authority in Bohemia and of our faithful subjects, and the saving of our imperial and royal reputation. But we are in hopes that you will rather give cause for peace and our gracious affection, than for punishment, which we would gladly spare." The Lutherans, Calvinists, and Calixtines, now set aside their religious differences, united under one head, and concluded a mutual bond of defence. They levied troops throughout the country, and Thurn, a passionate and hasty man who had acquired fame in exploits against the Turks, was appointed commander-in-chief. Next year, however, the old emperor died, and his successor, Ferdinand II. became rightful king of Bohemia. He offered the Praguers, the protestants included, the ratification of their privileges, and expressed his desire for a friendly agreement; but the states, and especially their leaders, were unwilling to acknowledge him. They knew that he was under the influence of the Jesuits, that he had vowed the destruction of the protestants, and that he had acted in conformity with that vow in the countries already under his sway. They denied the validity of his claims, and formally made choice of Frederic Count Palatine, to be their king. War ensued. In a decisive battle the troops of Frederic were totally vanquished. The pope, upon the report of the victory, thanked God upon his knees with tears of joy. Ferdinand felt himself free and happy; and all the catholic princes were delighted that so fatal a blow had fallen on the *Protestant Union*, of which Frederic was the head. "That Union," says the historian, "and the opposition League of Wurzburg, formed by catholic princes in 1610, and sanctioned by the pope, are reckoned the chief causes of the thirty years' war."

The troops that escaped from the battle were dispersed; and the citizens of Prague inquired of Frederic what they were now to do. He replied, that they must think of an accommodation with the enemy: as for himself, he should depart early in the morning. As soon as he was gone, those citizens who were in favour of the emperor sent a message to the conquerors. On the third day all the Bohemian lords that were in Prague appeared before the imperial delegates, acknowledged their crime, and swore allegiance to Ferdi-

nand. The soldiers obtained permission to plunder the houses of the rich citizens; they were led on in the night by persons in disguise, and it was boasted afterwards that several millions had been obtained from the evangelicals. In the surrounding country, the German, Italian, Spanish, French, Polish, and Creolian soldiers ranged at pleasure, and plundered villages, cities, churches, and palaces, burning the houses and murdering the people.

Imprisonments, confiscations, and executions followed; cruelties of every kind were practised, especially on the friends of the gospel. They were deemed martyrs by their associates, and so they were; for it was principally a desire to preserve themselves and their fellow-Christians from persecution for conscience' sake that had animated them in the pursuit of those measures that led them to the scaffold. The author of the extensive account of these transactions now before us observes, that "the punishments inflicted upon the protestants in Bohemia after their subjugation by Ferdinand were certainly not altogether on account of their religion; much was caused by political animosity, and more by the hatred of the Romanists to that spirit of patriotism and zeal for the constitution of the kingdom which the protestants had so decidedly exhibited. The determination, however, of the emperor and king, Ferdinand II. was now to bring back the whole of Bohemia to the faith of Rome." We cannot enter into the details of the measures which were employed for this purpose; their ministers and schoolmasters were murdered or banished; their books were diligently sought for and destroyed; every kind of oppression was practised to induce them to leave their native soil; the number of families that were thus compelled to emigrate was, it is said, 36,000, of whom 185 were of the nobility. The whole narrative furnishes an exemplification of the truth of Mr. Fuller's remark in his discourses on the Apocalypse, "I believe that in almost every instance, where a body of Christians have taken the sword to defend themselves against persecution, they as a body have perished by the sword."

What, then, should be done, when rulers set themselves to wear out the saints of the Most High? What must be done when persecutors are deter-

mined to trample on every righteous principle, to forbid the publication of the gospel, and eradicate true Christianity from the earth? Are we tamely to yield our dearest interests, and take no measures to defend ourselves? We believe that in such a case, a calm determination to suffer will do more for the truth, which ought to be dearer to us than our lives, and be safer for the cause in which we are engaged, which ought to be our primary care, than resistance, however firm and effective. But the answer will come more gracefully from Luther than from us. He was not a coward; he was not an untried theorist, speculating in security upon what should be done by those who are in peril: let Luther speak:—

“‘What must be done then?—Attend,’ replied Luther. ‘If the emperor desires to march against us, let no prince undertake our defence. God is faithful: he will not abandon us.’ All preparations for war were immediately suspended, the Landgrave received a polite refusal, and the confederation was dissolved. It was the will of God that his cause should appear before the emperor without league and without soldiers, having faith alone for its shield.

“Never perhaps has such boldness been witnessed in feeble and unarmed men; but never, although under an appearance of blindness, was there so much wisdom and understanding.”—*D'Aubigné*, vol. iv. p. 151.

This was not the ebullition of a transient mood; it was in accordance with Luther's deliberate and fixed judgment. On a previous occasion, when a terrific storm impended, he had given similar counsels:—

“Every one in Germany understood that the arrest of the princes' deputies was a declaration of war. The elector was staggered, and ordered his chancellor to consult the theologians of Wittenberg.

“‘We cannot on our conscience,’ replied Luther on the 18th November, ‘approve of the proposed alliance. We would rather die ten times than see our gospel cause one drop of blood to be shed. Our part is to be like lambs of the slaughter. The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their boastings. Only let not your hands be stained with the blood of your brethren! If the emperor requires us to be given up to his tribunals, we are ready to appear.

You cannot defend our faith: each one should believe at his own risk and peril.’

“On the 29th November an evangelical congress was opened at Smalkald, and an unexpected event rendered this meeting still more important. Ebinger, Caden, and Frauentraut, who had escaped from the grasp of Charles V., appeared before them. The Landgrave had no further doubts of the success of his plan.

“He was deceived. No agreement between contrary doctrines, no alliance between politics and religion—were Luther's two principles, and they still prevailed.”—Vol. iv. pp. 143, 144.

An equally impressive illustration of the mischiefs arising from the co-operation of worldly men with genuine believers, and of the adoption of measures to which such co-operation naturally leads, appears in the history of the reformation in Switzerland, where the doctrine of the leading theologians was in some respects purer than that of Luther and Melancthon. Representations on this subject, which we should be glad that all protestants, whether adherents of established churches or dissenters, should read and consider, are made by Dr. D'Aubigné in his newly published volume.

“It was the will of God that at the very gates of his revived church there should be two great examples to serve as lessons for future generations. Luther and the German Reformation, declining the aid of the temporal power, rejecting the force of arms, and looking for victory only in the confession of the truth, were destined to see their faith crowned with the most brilliant success; while Zwingli and the Swiss Reformation, stretching out their hands to the mighty ones of the earth, and grasping the sword, were fated to witness a horrible, cruel, and bloody catastrophe fall upon the word of God—a catastrophe which threatened to engulf the evangelical cause in the most furious whirlpool. God is a jealous God, and gives not his glory to another; he claims to perform his own work himself, and, to attain his ends, sets other springs in motion than those of a skilful diplomacy.

“We are far from forgetting that we are called upon to relate facts and not to discuss theories; but there is a principle which the history we are narrating sets forth in capital letters: it is that professed in the gospel, where it says: *The weapons of our warfare are not carnal, but mighty through God!* In maintaining this truth we do not place ourselves on the ground of any particular school, but on

that of universal conscience and of the word of God.

"Of all carnal support that religion can invoke, there is none more injurious to it than arms and diplomacy. The latter throws it into tortuous ways; the former hurries it into paths of bloodshed; and religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance that no person can, that no person desires, to recognise.

"It was the very extension of the Reform in Switzerland that exposed it to the dangers under which it sunk. So long as it was concentrated at Zurich, it continued a religious matter; but when it had gained Berne, Basle Schaffhausen, St. Gall, Glaris, Appenzell, and numerous bailiwicks, it formed inter-cantonal relations; and—here was the error and misfortune—while the connexion should have taken place between church and church, it was formed between state and state.

"As soon as spiritual and political matters became mingled together, the latter took the upper hand. Zwingle ere long thought it his duty to examine not only doctrinal, but also federal questions; and the illustrious reformer might be seen, unconscious of the snares beneath his feet, precipitating himself into a course strewn with rocks, at the end of which a cruel death awaited him.

"The primitive Swiss cantons had resigned the right of forming new alliances without the consent of all; but Zurich and Berne had reserved the power. Zwingle thought himself therefore quite at liberty to promote an alliance with the evangelical states. Constance was the first city that gave her adhesion. But this Christian co-burghery, which might become the germ of a new confederation, immediately raised up numerous adversaries against Zwingle, even among the partisans of the Reformation.

"There was yet time: Zwingle might withdraw from public affairs, to occupy himself entirely with those of the gospel. But no one in Zurich had, like him, that application to labour, that correct, keen, and sure eye, so necessary for politicians. If he retired, the vessel of the state would be left without a pilot. Besides, he was convinced that political acts alone could save the reform. He resolved, therefore, to be at one and the same time the man of the state and of the church. The registers prove that in his later years he took part in the most important deliberations; and he was commissioned by the councils of his canton to write letters, compose proclamations, and draw up opinions. Already, before the dispute with Berne, looking upon war as possible, he had traced out a very detailed plan of de-

fence, the manuscript of which is still in existence. In 1528 he did still more; he showed in a remarkable paper, how the republic should act with regard to the empire, France, and other European states, and with respect to the several cantons and bailiwicks. Then, as if he had grown grey at the head of the Helvetic troops (and it is but just to remark that he had long lived among soldiers), he explained the advantages there would be in surprising the enemy; and he described even the nature of the arms, and the manner of employing them. In truth an important revolution was then taking place in the art of war. The pastor of Zurich is at once the head of the state and general of the army: this double—this triple part of the reformer was the ruin of the Reformation and of himself."—Vol. iv. pp. 465—468.

It is impossible for us to give even an outline of the deeply interesting narrative by which these observations are illustrated and justified. Zurich yielded to the counsels of the enlightened and energetic man who thought that he was only fulfilling the duties of a good minister of Christ and a good citizen of the state, when he directed the negotiations of that state with the states around, and planned alliances which should effectually protect the adherents of the gospel from the oppressions of the Romish powers. He had been reared amidst lovers of liberty, and during those early years which decide the course of all the others, imbibed the history of the ancient republics. He became eminently popular and influential, not only in his own canton, but in others near it. "More and more the Christian disappears in the reformer, and the citizen alone remains." Reverses, however, ensued. The Romish confederates marched unexpectedly upon Zurich, and the protestants were routed. The pastors had marched at the head of their flocks; twenty-five of them were slain, and among others Zwingle. Other disasters succeeded; the sufferings which had been dreaded were experienced, and districts in which the gospel had appeared to be firmly established were again covered with thick darkness.

"Thus the Reformation," says Dr. D'Aubigné, "that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the word of God. An inconceivable infatuation had taken possession of the friends of

the bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. But God reigns: he punishes the churches and the people who turn aside from his ways. We have thus taken a few stones, and piled them as a monument on the battle-field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's book: 'Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen and stand upright.' And on the other, this declaration of the Head of the church: 'My kingdom is not of this world.' If, from the ashes of the martyrs at Cappel, a voice could be heard, it would be these very words of the bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown:—such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative."—Vol. iv. pp. 619, 620.

A full examination of the history of the church would probably show that whenever the power of faith has been sufficient to overcome the fear of suffering, the friends of truth have ultimately triumphed; but whenever the fear of suffering has gained the ascendancy in their minds, the truth has been repressed, and the interests of Christ's kingdom have waned. "This is the victory that overcometh the world, even our faith."

A few sentences must be added, descriptive of the books mentioned at the head of this article.

The volumes entitled *The Reformation and Anti-Reformation in Bohemia*, contain a plain, straightforward account of the ecclesiastical affairs of that country from the fifteenth century to the seventeenth, with some notices of the subsequent circumstances of the exiles and their posterity. Ample extracts

are given from documents collected by the author who is of Bohemian descent, who rightly judged that they ought not to be suffered to fall into oblivion. He has not thought it desirable to prefix his name, but internal evidence attests satisfactorily the authenticity of his statements.

The volumes next in order are a republication of that part of Dr. D'Aubigné's animated narrative, with which a large portion of the British public is already familiar. We are glad to see it in this cheap form, as it is well that it should be accessible to all classes of the community. The sentiments it expresses are admirable, and the style is so attractive that it will commend itself even to those classes of the community who are apt to regard the history of former times as dry reading.

The fourth volume is not like its predecessors, a translation from the French, the author having so far mastered the English language as to be able to compose in it easily, with the aid of a literary friend from this country. The graphical style in which it is written, the careful citation of authorities, and the truly Christian spirit that it breathes, entitle it to warm recommendation, and will undoubtedly ensure for it thousands of admirers.

In adverting to Mr. Carlyle's work on the *Moral Phenomena of Germany*, it may be right to acknowledge that we are not conversant with that gentleman's former productions. The peculiarities of his style may perhaps appear less repulsive to eyes that are familiar with them than they are at first sight; and hints that are to us mysterious may perhaps contain a meaning sufficiently obvious to those who remember what he has said formerly. There is much that is fascinating, and much that deserves serious consideration; but it appears to us that his religious principles are unsettled; and with his intellectual daring and excitable imagination it is quite uncertain to what point of the compass he may veer. We have been almost ready to exclaim, It is Edward Irving risen from the dead. He has glimpses of magnificent objects, but he does not seem to be able to describe them distinctly. He is looking toward the heavens with an optical instrument, and announcing his discoveries, but we fear that it is only a kaleidoscope. If we understand his views of the Christian

church, they may be briefly expressed thus: All has been wrong; all is wrong; all parties are wrong; all classes are wrong; and to attempt any improvement is wrong. No good can come of Christian effort without apostles, and these must be sent by a special interposition. The Lord's return is not only the great hope of the church, it is its only hope. Such seems to be Mr. Carlyle's theory; but his testimony respecting Germany is valuable, and tends to corroborate what we have been writing. Referring to the protestant churches on the continent, especially the German, he observes that "the subjection of the church to the state almost unavoidably flowed out of the protection afforded by the latter." He adds,

"The deeper interest the civil ruler took in her prosperity, the more was he tempted to exercise that care which her dignitaries renounced. Legal fictions helped him, without intending evil, to lay his earthly hand on the heavenly tabernacle. And whether on the theory of episcopacy lapsed to him, or on that stranger one of the magistrate as a third estate

in the church between priest and people, or on the ground of his supremacy over every institution formed in his kingdom, the protestant ruler became the head of the church in his dominions as really, and with even less right than the pope; the guide of all her affairs, the appointer of all her clergy. However individuals might continue to draw from Christ as the fountain of life through his ministries, yet the church, as a body, knew no other fountain than the grace of the civil ruler, from whom, however devout, only an earthly life could come to her. Ever since, she has, throughout Germany, quietly taken her place with education and medicine, as one of three institutions, for the good of spirit, soul, and body, among the departments of civil government." . . . "Satan, where he could not overcome by terror or slander, has always defeated by craft, and destroyed by popularity, the cause which he could not put down by persecution. Some royal, noble, rich, wise, creditable man—some approving majority of society, becomes the patron of the struggling cause, and lifts it into favour and failure at once. The witnesses for the truth find acceptance, but Christ is still rejected. His cause is once more lost, and the kingdom of God once more postponed."

BRIEF NOTICES.

True Greatness Exemplified in the Character and Labours of the late William Knibb, Twenty-one years a Missionary in the Island of Jamaica. A Sermon preached in Shortwood Meeting House, Jan. 11, 1846. By THOMAS FOX NEWMAN. Published by Request. London: 8vo. pp. 36. Price 1s.

This discourse, which is not inferior to any of those having reference to Mr. Knibb's decease which we noticed last month, did not reach us time enough to be mentioned with them. The text is, "Know ye not that there is a prince and a great man fallen this day in Israel?" Mr. Newman takes occasion to show that true greatness is always based on moral worth;—that true greatness is perfectly independent of adventitious distinctions;—that the elements of true greatness are very commonly developed by events and circumstances;—that true greatness preserves its identity amidst changing scenes; that true greatness is perfectly compatible with the tenderest sympathies of the human heart;—and that true greatness is not forgotten when the subject of it has passed away. These propositions are judiciously illustrated and applied to the character and history of our deceased brother; in reference to whose early removal the preacher pertinently remarks, "that it is by

no means an unusual occurrence for the servants of God, who have been permitted to achieve a vast amount of work in a little time, or who have been favoured with special successes, to be removed at an early period;" and "that by the death of such a man, the Almighty declares his sovereignty over all instrumentalities and all events."

The Native Irish, and their Descendants. By CHRISTOPHER ANDERSON. The third edition, improved. London: pp. 276. Price 2s. 6d.

Thirty years ago, we read this work with great delight. It did much at that time to interest the public mind in the Baptist Irish Society, which had recently commenced its operations, and to guide those who had the management of that institution. Since that time a generation has passed away; the author has meanwhile improved his performance; and the present committee of the Society to which we have referred will find it advantageous to make themselves masters of it, and recommend it to their friends. Mr. Anderson advocates strenuously the communication of scriptural instruction in the native Irish language; and says, "The profits of the first edition of this work, published at five shillings and sixpence, and of

the second at seven shillings, have been devoted towards the education of the native Irish in their own language. Whatever profit may arise from the present larger impression at half a crown only, will be applied to the same object."

British Female Biography, being Select Memoirs of Pious Ladies, in Various Ranks of Public and Private Life. Including Queens, Princesses, Martyrs, Scholars, Instructors, Poetesses, Philanthropists, and Minister's Wives. By the Rev. THOMAS TIMPSON, Minister of Union Chapel, Lewisham, Author of the "Companion to the Bible;" "The Key to the Bible;" "British Ecclesiastical History;" "The Angels of God," &c. London: Aylott and Jones. 12mo. pp. 388.

This is a work not only suitable to be read once, but valuable to have at hand for reference. Comprising brief accounts of fifty-five females in different stations of life, whose names are likely to occur in family reading, it may often be convenient to take up this volume, as a kind of biographical dictionary, to ascertain their ages, stations, and characters. Thus, it may be hoped that it may prove advantageous to the daughters of many other men, that the worthy author had "six daughters," with a view to whose welfare he compiled this volume.

The Miscellaneous Works and Remains of the Rev. ROBERT HALL, with a Memoir of his Life, by Olinthus Gregory, LL.D., F.R.A.S., and a Critical Estimate of his Character and Writings, by John Foster, Author of Essays on Decision of Character, &c. London: Henry G. Bohn. Post 8vo. pp. 572.

This is the first volume of a series of works of established reputation, which it is intended to publish uniformly under the general title of Bohn's Standard Library. Mr. Bohn being the proprietor of the copyright of Mr. Hall's works, has naturally commenced with a selection from the writings of that eminent man. Some of his most celebrated pieces are included in this volume, namely, Christianity Consistent with a Love of Freedom—An Apology for the Freedom of the Press—Review of the Apology for the Freedom of the Press in the Christian Guardian, with Mr. Hall's Reply—Modern Infidelity considered—Reflections on War—The Sentiments proper to the Present Crisis—The Advantages of Knowledge to the Lower Classes—A Sermon on the Death of her Royal Highness the Princess Charlotte of Wales—and six articles published in the Eclectic Review. The price of the volume is remarkably low, in proportion to its bulk and the respectability of its appearance.

The Three Grand Exhibitions of Man's Enmity to God. By DAVID THOM, Bold Street Chapel, Liverpool. London: Simpkin, Marshall, and Co. 8vo. pp. 558.

The title, size, and appearance of this work raised our expectations; and we were not at all repulsed by a little metaphysico-imaginative obscurity, and an air of paradox, attended by such terms as "the soulical body," and "the all and in all state." We have, however, wasted our labour without profit or pleasure.

Mix, in about equal portions, Hyper Calvinism, Swedenborgianism and universalism, and reduce them all to the remotest resemblance of consistency, and you have the essence of this book. We have neither room nor inclination to transfer its arguments to our pages, though the simplest statement of them will be their most certain confutation. One specimen must suffice: it embodies the main doctrine of the work. Human nature is "essential enmity" to God. Such was Adam when created. In giving him a law, God contemplated nothing but the display of that enmity, for "in the nature of the case" nothing else was possible. The first "grand exhibition" of it was in eating the forbidden fruit. This "essential enmity" was then in the Jewish nation placed under positive law, the violation of which afforded the second grand exhibition. Lastly, the doctrine of universal redemption, or the fact that all men are now fully and unconditionally saved, has been published, the rejection of which by all, except Mr. Thom and his friends, constitutes the final and grandest display of man's enmity to God. Amongst a thousand unexplained mysteries are these:—How can human nature be essential enmity to God and absolutely saved at the same time? What sort of enmity is that which coincides with the uniform and inevitable accomplishment of the Creator's intentions, and is but the natural development of man's constitution? As, however, there was no guilt, so there was no punishment. If Adam had obeyed he could only have prolonged the stay in Paradise of undeveloped hostility to God; by sinning he took the first step towards a divine state. The obedience of the Jews could only have perpetuated "carnal ordinances;" their disobedience issued in the unconditional salvation of all men. The climax of man's enmity to God, as exhibited in the rejection of the doctrine of universalism, will but produce the final extinction of itself, though in what way men are saved when their very essence is annihilated does not appear. Mr. Thom seems generally to intimate that his views have been vouchsafed to him by the grace of a special divine illumination, yet confesses they have been "concocted" from the bible. He and his friends constitute the "election of grace." "Hermeneutics," together with "Lardner credibilities," and "Paley theologies," are set at nought as "fleshly," while all evangelical Christians are denounced as "pious" sensualists. Few things can be more melancholy to contemplate than these illustrations of time and talents misspent and abused. However, "the fire will try every man's work." We are content, for "the Lord cometh."

The Way of Salvation set forth; or, The Importance, Nature, and Design of Salvation Unfolded. By the Rev. JAMES SMITH. Cheltenham: 32mo. pp. 255. Cloth, gilt. Price 1s. 6d.

In this small-volume the first principles of gospel truth are exhibited in a plain and affectionate manner, by our brother the pastor of the church in New Park Street. He says of it justly, "It aims rather at the heart than the head. It is intended to do good to the souls of

men. It is suited to the masses of our fellow-countrymen, who are living in ignorance, folly, and crime."

Wild Flowers of the Year. London: (Tract Society) Monthly Series, Pp. 192.

A pleasant introduction to botanical studies. "A little guide book," says the writer, "to the fields, and lanes, and woods; designed to direct the attention of the lover of country walks, to the lowly flowers, which he may be most likely to find in his path.

"For not to dwell at large, on things remote From use, obscure and subtle; but to know That which before us lies, in common life, Is the chief wisdom."

The Watchman's Voice; a New Year's Address to the Church and Congregation assembling in the Baptist Chapel, Garland Street, Bury. By their affectionate Pastor, CORNELIUS ELVEN. Second Edition. London: J. C. Hales, 32mo. pp. 82.

A very small book, written under the influence of an earnest desire to promote the spiritual interests of the people to whom it is addressed, and well adapted for circulation among the hearers of the gospel in any part of Britain.

Sermons of Consolation. By F. W. P. GREENWOOD, D. D., Minister of King's Chapel, Boston. Third Edition. London: Chapman, 12mo. pp. 245.

This is one of the volumes of "The Catholic Series," concerning which the publisher states that he "intends it to consist of works of a liberal and comprehensive character, judiciously selected, and embracing various departments of literature." The book itself consists of twenty-seven sermons on various topics of a consolatory kind, which are treated in an original and deeply interesting manner. The composition throughout is very superior, and in some parts surpassingly beautiful. We regret, however, to be obliged to add, that the theology is defective. By the occasional introduction of certain phrases, and yet more by the universal omission of certain doctrines, the conviction is forced upon us that the author's sentiments are unitarian. The work, as a whole, contains very much that all must admire, while there are in it some things which require to be read with the utmost caution.

The North British Review, No. VIII. Edinburgh: 8vo. pp. 265. Price 6s.

We welcome the successive numbers of this work, finding that they always contain some substantial articles. Among the most interesting in this, we reckon an argument on the comparative antiquity of different books in the New Testament, as exhibited in the different appellations given in them to our Lord; founded on Dr. Dobbin's Refutation of the Mythic Scheme of Dr. D. F. Strauss;—an Examination of the Works on Ecclesiastical Miracles and on the Lives of the English Saints; published some time ago by Mr. John Henry Newman, then Fellow of Oriel College;—and a Critique on the Writings of Mr. Thomas Carlyle.

Macphail's Edinburgh Ecclesiastical Journal and Literary Review. No. I. February, 1846. Edinburgh: 8vo. pp. 80. Price 1s.

The first number of a monthly periodical designed to promote the interests of the established church of Scotland. The principal article is on the Liverpool Conference, whose creed adopted as a basis of union, it attacks energetically, and in a way which has excited in the Free Church Magazine more indignation than it was expedient for the conductors of that work to express, if they saw that it could be answered by calm and convincing argument.

The Greatness of the Soul, and the Unspeakableness of the Loss thereof. No Way to Heaven but by Jesus Christ. The Strait Gate. By JOHN BUNYAN. To which is prefixed, an Introductory Essay on his Genius and Writings, by the Rev. ROBERT PHILIP, Author of "The Life and Times of Bunyan." London: Nelson. Foolscap 8vo. pp. lii., 278.

The second volume of the series entitled, "Works of the English Puritan Divines." Mr. Philip's Introductory Essay is an interesting disquisition on the order and dates of Bunyan's principal pieces. He maintains strenuously that the Pilgrim's Progress was not, as is generally supposed, and as he himself formerly believed, written in prison, but in 1676, four years after Bunyan's release.

Christian Union: with reference to the late Meeting at Liverpool. By J. A. HALDANE. Edinburgh: 18mo. pp. 64. Price 8d.

The author, the respected pastor of a baptist church in Edinburgh, argues in favour of union and forbearance; but against a suggestion that has been made, that there should have been an article added to those agreed to at Liverpool, to the effect that "Although the principles of Christianity, direct and indirect, enjoin the construction of a suitable organization; yet no specific mode of organization has the authority of prescription, nor is an integral part of Christianity itself."

RECENT PUBLICATIONS

Approved.

The Missionary Warrior. "Oh! Valiant for the Truth!" An Elegy on the death of the Rev. W. KNIBB, late Missionary at Falmouth, Jamaica. Written expressly for the Occasion, by JAMES MONTGOMERY, Esq. Composed for one, three, or four voices, with an Accompaniment for the Organ or Pianoforte, by JOHN KING, Composer of "Songs of Jubilee," the "Missionary's Requiem," "The World's Jubilee," &c. London: folio, pp. 8. Price 2s.

Evangelical Synopsis. Now Publishing, in Monthly Parts, Price One Shilling each, for the Use of Families, The Holy Bible; containing the Text according to the Authorized Translation, with Notes, Explanatory and Practical. By INGRAM CONNOR, A.M. Illustrated by several highly finished Maps of some of the Principal Places referred to in the Inspired Volume. Part I. London: Berger. 8vo. pp. 48.

Eclectic Review for February, 1846. London: 3vo. Price 2s. 6d.

INTELLIGENCE.

AMERICA.

SHIPWRECK OF DR. MACLAY.

A large proportion of our readers, remembering the visit of Dr. Maclay to this country in 1840, and the active part he took in the formation of the Bible Translation Society, will peruse with deep interest, a description of his narrow escape from a terrific death, on the 19th of last December, while attending to his usual avocation, as agent of the kindred institution in the United States. Sixty-five persons perished; but he was mercifully preserved, and was able to address to his son, a few days afterwards, a letter of which the following is an extract.

"The Bell Zane left Zanesville (Ohio) for New Orleans on the —, and on the 19th inst., at one o'clock in the morning, ran on a snag about five miles below the mouth of White river, and fifteen above the mouth of the Arkansas river. Nearly all the passengers were asleep at the time she struck the snag, which went completely through her bottom; after careening first on one side and then on the other—the boilers rolled off, which righted her for a moment, and the vessel then went completely over on her side and filled with water. I was asleep at the time she struck, but was aroused by the shock and the tremendous noise produced by the rolling of empty barrels from the hurricane deck into the river. I instantly sprang from my berth, when at that moment the vessel gave a heavy lurch, and the water rushing in, filled the state room up to my breast. With great difficulty I struggled across the cabin floor, and aided by the handle of the door between the ladies' cabin and ours, I reached the state-room on the opposite side of the boat; and as both doors were providentially open, I passed through them to the outside, where many of the passengers had collected. The boat was then on her beam ends. The night was intensely cold, and those who had escaped immediate death were clustered together on the wreck, destitute of clothing, bare-headed and bare-footed. The scene was truly an awful one, which it is impossible adequately to describe. The hurricane deck, which had separated from the cabin, floated ashore—upon this the captain and four others had sought refuge, and three out of the number were frozen to death. The hull of the boat also became detached from the cabin, and turned bottom up. Fifteen persons, however, succeeded in climbing upon it, and were finally rescued.

Others of the passengers clung to the side of the cabin and were taken off by a small boat. Another portion of them, including myself, floated on a part of the wreck about ten miles down the river Napoleon, at the mouth of the Arkansas.

In order to protect ourselves from the severity of the weather, we obtained from the berths, which formed a part of the wreck, a few quilts and mattresses, and whatever else we could find for that purpose. I gave a mattress, which I had procured for myself, to Mr. Chapman who had the child of Captain Tims in his arms, and placed it over him and the child. I obtained another, but a planter from Kentucky, whose name was Burns, and who was suffering excessively from the cold, needing it more than I did, and he being in danger of freezing to death, I gave it to him. We remained full four hours on the wreck, and as you may readily imagine, suffered terribly from our exposed situation. Providentially, some of the crew succeeded in finding a small boat with which they came to our relief. The ladies and small children, Mr. Burns (who died from exposure almost immediately after he reached the shore), and myself were among the first who were landed. Col. Rives, a relative of Mr. Rives of Washington, was on board of the steamer, and was the first person who reached the shore. He possesses great energy of character, and was exceedingly kind and attentive to the passengers, as well as to myself; he travelled along the shore through the woods a number of miles, and obtained a boat, and came to the wreck to render us additional aid. After we had landed, we walked to the house of Mr. Cook, an overseer of Mr. Hibbard of Napoleon, by whom we were received, and treated with the utmost kindness, and every attention paid to us which our pressing necessities required. Judge Sutton and other humane citizens came from Napoleon to the place where we were, and tendered us every assistance in their power; they have our lasting gratitude for the kindness they evinced towards us in our distressed and trying condition. The captain states that there were 125 passengers on board the boat; that sixty-five were lost and that four that were frozen to death. I attribute my powers of endurance (sufficiently put to the test on that terrible night), to my constitution and temperate habits.

I lost my gold watch, (which I bought thirty years since), my trunk, valise, and carpet bag. My trunk I afterwards recovered with some of my clothing, but all the rest of my effects are irrecoverably lost. I sat on

the wreck for four hours, barefooted, without hat, or vest, or coat, during one of the most bitterly cold nights of the season.

During the four hours I was on the wreck, I spent most of the time in mental prayer. I felt resigned to the will of God, and my mind was composed. I would with gratitude raise another Ebenezer, and say, 'Hitherto hath the Lord helped me,' what shall I render unto God for all his mercies towards me? I am at the house of Cornelius Paulding, Esq., who has always exhibited great kindness towards me, and, in the present instance, his Christian sympathy and friendship have exceeded, if possible, his kindness on former occasions."

MONTREAL.

In a private letter to the editor, Mr. Cramp says, "My work goes on steadily. Every day brings its own duty, and not unfrequently more than can be attended to. I trust it may be said that the college is in a prosperous state. We have now fifteen students, thirteen of whom are under preparation for the ministry. One of them came last week. He had travelled nearly 1000 miles, being a resident in Michigan. His purpose was to study at Hamilton in the state of New York; but, meeting with some pecuniary difficulties, he was advised to come to us. I am much pleased with him. Several of the new students are entirely uneducated, and therefore have had to begin with the elements; so that my daily engagements present a strange medley, grammar and geography, and sometimes arithmetic, one part of the morning, and biblical criticism or theology, the other. Mr. Bosworth and myself are entirely agreed in our work; our views on all subjects harmonize most delightfully; and we are particularly desirous of giving a thoroughly practical turn to the whole course of education. I flatter myself that our students will leave college much better fitted for ministerial labour than many even in England. Ecclesiastical history, for instance, is very imperfectly studied at some colleges in the mother country: it is with us an important department."

ASIA.

GHAUT MURDERS IN INDIA.

The following extract of a letter from Mr. Carey of Cutwa has been kindly transmitted to us by Mr. Peggs, to whom it was addressed, who informs us also that a motion, by Mr. Poynder, on the subject to which it refers, is coming on for discussion at the India house.

Be assured, my dear brother, that I have rejoiced and do rejoice in all your labour of love for the poor natives of this dark land.

I rejoice that suttees are put a stop to; that drowning of children in rivers, to fulfil vows made in ignorance, is suppressed; that infanticide is also, in a great degree, put down, though I fear it still exists in some measure; British encouragement of idolatry is also in a great measure done with, but yet not altogether; slavery is also abolished, but not quite extirpated. Oh what a blessing are these measures to this country!

I hope also that the time is not far off when *Ghaut murders* will also be abolished, and not only bringing the dying but also the dead to the river. Thousands are destroyed by being brought to the river before they are dead. Bringing the dead and burning them or casting them into the river is a cloak, whereby thousands of murders have been and are constantly concealed. Not only so, but at times the water is made so impure, I have no doubt in my own mind, that thousands of people die by drinking it. These are lamentable truths, and I pray for the time when all such things will be abolished. A little river clay or water taken to their houses for people dying, would serve the same purpose, in their ideas, as bringing the dying or dead to the river, and, therefore, putting a stop to all these practices would be no hardship to the poor native. Oh what a blessing would attend it. I have now spent thirty-five years at Cutwa, and the scenes of misery that I have been an eye-witness to, of the weak, sick, and dying, have been heart-rending in the extreme; hundreds of poor creatures are brought by their relations and friends to the river side, and there left to die, or to be devoured by dogs and jackals. I have often picked up poor creatures cast into the river, or left on the bank, and by taking a little care of them, and giving them a little medicine, they have recovered and gone home; and I have seen others set upon by dogs before life was extinct or the body cold. Oh how I have wished and tried, again and again, to establish there a hospital with a native doctor. The expense of medicine, food, and clothing would be perhaps forty or fifty rupees per month. But oh, what a deal of good might be done by it! What multitudes might be saved from death, and what misery might be prevented! My prayer to the God of all good is that he may bless your labours to the saving of thousands of lives. Since you left the country, much good and many changes for the better have taken place. I live and labour in hope. God can bless, and it is his work; I will wait his time. May I beg your prayers for this place. Through mercy we are well. Mrs. C. unites in kind regards."

THE REV. J. L. SHUCK.

We regret to learn that this useful missionary finds it necessary to leave his post for a

season, and revisit his native land. In a letter, dated Canton, 20th July, 1845, he says, "Contrary to what I supposed was my settled determination never to leave China, I am preparing to embark for America within four months from this date. I am making every arrangement with reference to my landing again in Canton twelve months from the time of leaving it. Every facility which my friends in Virginia can, therefore, afford me for thus speedily returning, will be considered by me as the greatest favour. It is, I find, absolutely impossible to have the children cared for in China, and they are too young to be sent under any one's care but my own. The peculiarity of my circumstances are such that all my friends think it every way expedient for me to visit the United States. There will be no additional expense to the Board. We hope, too, and believe that good will result to this mission by such a step. And yet to leave this deeply interesting field even for twelve months, is a sore trial. My earnest prayer to God is, that I may be buried in China, where moulders the lovely form of my thrice precious Henrietta. The Board have heard of my bereavement, and written me most affectionately; from New York letters have also come, and from Virginia I shall no doubt hear by next ship. I have recently been reminded of my own position with terrible vividness by the demise at Macao of Mrs. Sword, wife of a Canton merchant from Philadelphia. She was a dear Christian friend of my beloved and faithful wife. She left five little children, all younger than mine—her babe ten days old. Mr. Sword leaves with his children in a month or two for America.

You will, I am sure, discover my deep anxiety to return to China within twelve months, in the fact, that after nearly ten years' toil and unusual drudgery, I have reached that goal, so long and anxiously prayed for, of feeling at home as a preacher in the Chinese language; my constitution is good, inured to an Eastern climate, and am comparatively still a young man, not thirty-two. Devan is thirty. For a visit of four months to my native land, after an absence of twelve winters, none must require of me an apology. I offer none.

ORDINATIONS.

MILNE'S BRIDGE, YORKSHIRE.

On Wednesday, the 11th of February, the Rev. J. Hanson, late of Sutton, was publicly recognized as the pastor of the baptist church, Milne's Bridge. The Rev. Henry Dowson, of Bradford, explained the nature of a Christian church; the Rev. J. Whitewood, of Halifax, asked the questions; the Rev. J. Acworth, M.A., President of Horton College, gave the charge to the minister; the Rev. W. Fawcett, of Halifax, addressed the

church; the Revs. T. Thomas, G. Holmes, T. Lomas, and J. Ash, took part in the services of the day. The services, which were unusually interesting and effective, were well attended. On the Tuesday evening, prior to the ordination, the church assembled to implore the divine blessing, which we hope will rest upon pastor and people.

TOWCESTER, NORTHAMPTONSHIRE.

The Rev. J. Davies, late of Cradley, Worcestershire, has received a unanimous invitation from the baptist church at Towcester, Northamptonshire, and commenced his labours on the last sabbath in January. On the previous sabbath, the Rev. J. Barker resigned his pastoral office, in consequence of his age and infirmities, after having sustained the office with great faithfulness and success for half a century.

HUNTINGDON.

The Rev. W. Wright, having resigned the pastoral office, which he has sustained with usefulness and honour for more than twenty years, the church meeting in Union Chapel have cordially and unanimously invited his colleague, the Rev. James H. Millard, B.A., late of Stepney College, London University, and son of the Rev. James Millard, of Lymington, to assume the sole pastorate. He accordingly entered on his labours on Lord's day, January 25th, with cheering prospects of success.

PEMBROKE DOCK.

The Rev. D. L. Pughe, of Swansea, has accepted the unanimous invitation to become the pastor of the baptist church, Bush Street, and expects to enter upon his stated labours the second sabbath in March.

GLOUCESTER.

The Rev. George Woodrow, of Downton, Wilts, has accepted a unanimous invitation from the church meeting at Parker's Row, Gloucester. Mr. Woodrow enters on his stated labours on the third sabbath in March. His prospects are encouraging.

EXETER.

The Rev. George Gould, of Dublin, has accepted the invitation to the vacant pastorate of the baptist church, South Street, Exeter, and purposes, *v. v.*, entering on his labours the 29th of March, or early in April.

RECENT DEATHS.

REV. W. GILES.

Died, January 25th, 1846, the Rev. W. Giles, of Ashton-under-Lyne, in the fifty-

fourth year of his ministry, and the seventy-fifth of his age; of whom we shall hope to receive a further account.

REV. W. JONES.

William Jones, M.A., who died on the 21st Jan. 1846, in the eighty-fourth year of his age, was born in the year 1762, at the village of Poulton, in Cheshire, about six miles from Chester, where his father and grandfather before him occupied a considerable farm, under the ancestors of the Earl of Grosvenor. He was at first intended to follow his father's occupation as farmer; but early discovering traces of considerable ability, he was sent to Chester, to be placed under the care of a clergyman, with a view to be educated for the established church. It was while here that the writings of Archibald Mc'Lean, of Edinburgh, fell into his hands, which gave his mind, to use his own phrase, such a twist, that he never afterwards recovered it. About the year 1786, he was baptized by that excellent man, and united to a small band of professing Christians, holding sentiments similar to his own at Chester. Here it was that he became acquainted with the lady whom he afterwards married, and who was spared to cheer and solace his life for upwards of half a century. To her excellent care and attention, as well as energy and direction, he has owed that he was indebted for many of his works. Indeed, he used to say, with peculiar glee, that there was one step in his life which he never regretted, and that was his marriage. He did not remain long in Chester, but removed to Liverpool, where he engaged in business as a bookseller and publisher. He was speedily chosen as pastor by a body of Christians whom he himself had been instrumental in collecting together to worship God after the manner of the so-called Scotch baptists. Here it was, in the year 1800, that he commenced publishing his Theological Repository, his first work of any note, which periodical continued until 1808. About the year 1809 he removed to London, where he also commenced and carried on business as a bookseller and publisher, combining the author with the tradesman, and the Christian and elder with both. His writings and preaching in a short time attracted considerable public attention; and though now dead, yet he will long continue to speak to the public in his excellent History of the Waldenses, his Ecclesiastical Lectures, as well as in his Biblical Cyclopaedia, not to omit his last work on Nonconformity, all of them breathing the spirit of the gospel. The beneficial tendency of his writings even attracted the notice of majesty, and our present beloved queen was pleased to give flattering marks of her approbation; thus conferring a favour upon him individually, and upon dissenters in general. But it is unnecessary to say more on this head, or even on his life,

since he has left behind him, in manuscript, with a view to appear before the public, an autobiography, the last literary work on which he bestowed his pen, and therefore combining the knowledge of his intelligent, experienced, and lengthened existence. Of the five sons which it pleased God to bless him with, only one survives him, Jos. Jones, Esq. a merchant of Oporto, who is his sole heir.

REV. J. GOODRICH.

Died, Feb. 8, Mr. Goodrich, superintendent of City Missionaries in the western district of London. He was born at Stony Stratford, Bucks, where his father was pastor of the baptist church, on the 15th May, 1789. In 1808, he was apprenticed at Leicester, and in the same year he had the typhus fever, and from this visitation of sickness principally dated his conversion. He was baptized by Mr. Hall, in Harvey-lane chapel, Leicester, on the 3d of November in the same year. After this period, and at the time of his first marriage, which took place in Leicester, Sept. 20th, 1812 (to Miss Mary Carter, of Flickney), he enjoyed the preaching of Mr. Hall, and has always alluded to it as one of the greatest blessings he was permitted, in the providence of God, to possess on earth. From early life he felt a great desire for the ministry. He was first a Sunday scholar, then a teacher in the school, in which situation he soon commenced delivering addresses to the children, and visiting about in the villages round Leicester, frequently speaking in public. His activity and zeal in the church, and the blessing of God upon his occasional labours, induced his pastor, and the church to which he belonged, to believe he might be more extensively useful by devoting himself entirely to the work of Christ in the conversion of sinners, and the edification of his people. He preached his first sermon, at Mr. Hall's particular request, in his own study, on which occasion himself, and the deacons of Harvey-lane chapel were present alone. Soon after this he was requested by Mr. Hall and the deacons to preach in his vestry, before themselves and the members of the church. He entered the academy, Bristol, on the 24th August, 1816. On the 21st March, 1817, he left the academy and went to Weymouth, where he remained but one month. He next went to Watchet, Somersetshire, in the May of the same year. At Christmas in the following year (1818) he left Watchet, and after supplying at Manchester, Burslem, and Blockley, he removed to Langham, in Essex. He laboured here with comfort to himself and satisfaction and edification to his charge, and left amidst the deep regrets of all there, on account of the ill state of his health, which had for some time been on the decline; sending a letter of resignation to the church at Langham on the

25th of March, 1836. He had not been long in London before a wide field of labour was thrown open before him, which he accepted, entering upon the service of the London City Mission. The opportunities this situation afforded him for increased usefulness seemed to arouse all his native energy and activity, and in its service he laboured devotedly till the last few hours of his life.

MRS. BEDDING.

Died, at Speen, Jan. 7th, Mary, the wife of Mr. Edward Bedding, pastor of the baptist church, Speen, Bucks. The deceased was brought to know and love the truth rather early in life, under the ministry of Mr. Pryce, curate at Aston-Sandford. In 1810 she was baptized, and made one of the first twelve which formed the baptist church at Haddenham. Her membership for twenty-one years was filled up with active service and a consistent life. On the formation of a church at Cuddington, in 1831, she received an honourable dismission, and from thence to Speen, where she was called to endure a protracted illness, by which the great Refiner meetened her for a better country. Her fears about the separation of body and soul sometimes ran high; but her gracious Lord was better to her than her fears, for she fell asleep in Jesus without one painful struggle, in the sixty-fifth year of her age.

MR. B. H. BARTON.

Died, on Tuesday, Jan. 20th, at his house, St. Thomas's-street, Southwark, Mr. Benjamin Herbert Barton, in the thirty-second year of his age, eldest son of Mr. Charles Barton, Great Missenden, Bucks. He was a Fellow of the Linnean Society, Librarian of St. Thomas's hospital, and author of a valuable work on medical botany, "The British Flora Medica." The hope of the gospel brightened the days and nights of the affliction which terminated his earthly career, and he died in hope of a glorious immortality through faith in Christ Jesus.

MRS. ELIZABETH RUSH.

Mrs. Rush was brought to the knowledge of the truth when she was very young, and in early life devoted herself to Christ, and joined the baptist church at Old Ford, then under the pastoral care of Dr. Newman. She was an honourable and useful member for nearly thirty-three years, and for several years a superintendant of the sabbath-school, where she was much beloved both by teachers and children. Becoming ill in the beginning of last December, and feeling as she had never felt before, the thought struck her mind, Should this be death, how do I stand prepared? and she said to the writer, with a countenance beaming with heavenly joy,

"I had a sweet hope and a lively faith in my blessed Jesus, that, should it prove so, all would be well. She gradually grew worse; and at last, being confined to her bed, she frequently spoke of the preciousness of her dear Saviour, and of the mercy that it was that she had not to seek him then, as the rapid nature of her complaint, and its weakening effects, would have deprived her of power to do so. She habitually rejoiced in hope of the glory of God. She was a humble follower of the Lord Jesus. She loved his word, his house, and his people; they were to her the excellent of the earth. She was a woman of much prayer, and her peaceful and happy temper and kind disposition endeared her much to those who knew her best. Her sister observing that she did not know how to give her up, she tenderly said, smoothing her sister's face with her hand, "You must give me up, dear; pray to be enabled to give me up; it will not be for long:

'A few more rolling years at most'
Will land us on fair Canaan's coast.'

We there shall meet again never more to part." After a few days she fell asleep in Jesus, Dec. 19th, 1845.

MRS. CASTLE.

Jan. 17th, 1846, to the great grief of her neighbours, and the irreparable loss of her husband in his advanced years, died, Mrs. William Castle, of Middleton Cheney, near Banbury, aged sixty-six years. For more than forty years she was an honourable and consistent member of the baptist church in that place. The idle tales of the disaffected and censorious she heard only to rebuke. The inconsistencies of professed Christians grieved her more than her own bodily afflictions. The poor, of whom there were many around her, received every supply her circumstances would admit. The appearance of concern for the soul meeting her ready eye, received immediate encouragement, and the sick, sorrowful, or tempted, her sympathy and prayers. By her removal her minister feels that he has lost "a leaf of his prayer-book," and the church may also say the same.

MRS. WRIGHT.

Died, Jan. 16th, in her fifty-seventh year, Mary, the beloved wife of Mr. Thos. Wright, pastor of the baptist church, Ley's Hill, Herefordshire. She bore her protracted and painful affliction with great patience and resignation to the will of her heavenly Father. Her hope rested alone on the atonement and righteousness of her Redeemer; and she left the world exclaiming, "I am going to my eternal portion beyond the grave."

MR. B. GRIFFITHS.

Died, Jan. 30th, aged sixty-nine, Mr. Benjamin Griffiths, Wayne St. Clears, father

of the Rev. J. W. Griffiths, of Tenby. For more than forty years he had been a consistent member of the baptist church at Salem.

MR. JOHN HANKS.

Died at Naunton, Gloucestershire, Feb. 8, 1846, after a trying illness of six weeks, Mr. John Hanks, sen., aged seventy-two years. Mr. Hanks was led to yield up to his convictions of truth and duty and put on Christ openly, by being baptized according to the scriptures, and joining the fellowship of the baptists in Naunton, April 3, 1842. Mr. Hanks has been among the most constant at all the assemblies of the saints, whether convened for church business, or met for devotion; and in this particular he will be much

missed by his brethren and companions in the kingdom and patience of our Lord. He died much esteemed by the church and congregation with whom he worshipped, and the inhabitants of the village among whom, for many years, he resided. This was evinced by the numerous and sympathizing assemblies at his funeral on the 14th of February, and on the following Lord's day morning, when his death was improved from Luke xxii, 42, a portion often quoted by our dear brother during his illness, and selected by the family on that account. As the head of a large family circle has finished his course in peace and entered his rest, may the Lord grant unto his bereaved people the joy of exclaiming, Instead of the father the children have arisen!

MISCELLANEA.



MOUNT ZION CHAPEL, GRAHAM STREET,
BIRMINGHAM.

This commodious and elegant place of worship was erected by a private gentleman, on his own responsibility, and not by any body of professing Christians.

It was opened for divine worship by the Rev. Edward Irving; and the Rev. Mr. Crosby, a young minister connected with the church of Scotland, was placed in the occupation of the pulpit.

After the retirement of the friends of the church of Scotland, Mount Zion pulpit was

occupied by one or two ministers belonging to the independents.

The chapel, after a few years, was announced for sale; and was purchased by a gentleman belonging to the baptist denomination. That gentleman, desirous to make it public property, executed a deed of trust, conveying to himself and other trustees, the premises, for the use of the particular or Calvinistic baptists. This trust deed is very explicit in respect to the evangelical truths to be maintained and published in the sacred edifice.

On the credit of this deed large contribu-

tions have been obtained from baptists and their friends, in Birmingham and other parts of the country, more particularly during the pastorate of the Rev. Dr. Hoby.

It appears, however, that prior to the vesting of the chapel in trust for the denomination, moneys, to a large amount, had been borrowed on the security of the property; and also, that latterly the mortgagee had been obliged to take the administration of the affairs of the chapel into his own hands.

A few weeks ago, the Rev. George Dawson resigned the pastorate of the church at Mount Zion, and consequently the church made application to the baptist ministers and friends in Birmingham for counsel and assistance in their peculiar and difficult circumstances. In compliance with this request, a few friends met to consult, and, after mature consideration, felt it to be their duty to extend sympathy and every practicable assistance to their brethren in the hour of their affliction. Interviews were sought and obtained with the mortgagee and other interested parties; and it was ascertained that no impediment would be thrown in the way of retaining the chapel for the uses contemplated by the trust deed, provided the liabilities now remaining, amounting to £4000, be paid off. It was accordingly resolved to borrow £2000, and to seek donations to the amount of the remaining £2000. Considerable sums have been kindly promised for the object thus proposed. A new trust deed is now being prepared, which will soon be executed, and it has been agreed, between the different parties, that the property shall be delivered over to the new trustees on the 24th of June next.

The whole subject having been discussed at two meetings, one held at Cannon Street, the other at Bond Street, Birmingham, it was unanimously resolved to raise £4000 by donations and mortgage, and it was also resolved—

“That, to effect this object, the following gentlemen be appointed a committee, with full power to take such steps for carrying the intention of this meeting into effect, as in their judgment may seem best; that they be authorized and instructed to take the general superintendence of the affairs of the church until they shall transfer the management to the church hereafter to be formed there; and that they have power to add to their number, and to fill up all vacancies that may occur in their body:—Chairman, William Middlemore, Esq.—Secretary, T. H. Morgan.—Rev. Messrs. Morgan, Swan, Roe, and Edgar, B. A.—Messrs. Timmis, Batchelor, Welshman, and F. Phillips, members of the church at Mount Zion.—Messrs. W. and F. Room, Dr. Smith, Messrs. Hopkins and Phillips, from Cannon Street.—Messrs. E. Smith, J. C. Woodhill, T. Adams, W. Morgan, and Caleb Lawden, from Bond Street.—and Messrs. Howell, Thomas, Pearson, and Davies, from Heneage Street.”

The Committee have appointed the Birmingham Banking Company their Treasurer. The Birmingham friends hope that the £2000, will be raised in this immediate locality, and that the kind donations of friends

at a distance will be available for the reduction of the still remaining heavy incumbrance.

PROPOSED EVANGELICAL ALLIANCE.

At a meeting of the Aggregate Committee of the Proposed Alliance held at Liverpool, on Thursday evening, January 15th, 1846, Sir Culling Eardley Smith, Bart. being in the chair, the following resolutions were unanimously adopted.

The Rev. J. Haldane Stewart moved; the Rev. Dr. Buchanan seconded:

“That, in seeking the correction of what we believe to be wrong in others, we desire, in humble dependence on the grace of God, to obey ourselves, and by our practice and influence to impress upon others, the command of Christ, to consider first the beam that is in our own eye; that we will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins, and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than our own.”

The Rev. Dr. Massie moved; the Rev. J. Tod Brown seconded:

“That, when required by conscience to assert or defend any views or principles wherein we differ from Christian brethren who agree with us in vital truths, we will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.”

The Rev. J. A. James moved; the Rev. W. W. Ewbank seconded; the Rev. Dr. Urwick supported:

“That, while we believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as it is hoped the proposed Evangelical Alliance will afford; we disclaim the thought, as injurious and uncharitable, that those only who openly join this society are sincere friends to the cause of Christian Union: that, on the contrary, we regard all those as its true friends who solemnly purpose in their hearts, and in any way profess that purpose with their lips, and fulfil it in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the unity of the whole body of Christ.”

The Rev. Dr. Bunting moved; the Rev. Dr. Steane seconded:

“That we therefore would invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to place on public record, in any way they prefer, their serious purpose to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love among all true believers in the Lord Jesus Christ.”

The Rev. Edward Bickersteth moved; the J. H. Hinton seconded; the Rev. J. Cooper and the Rev. T. Waugh supported:

“That while several reasons may hinder Christians who belong to the Society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee; we desire to ac-

knowledge all those of them as Christian brethren, who, except with reference to 'the Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper,' adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness; and to practise towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

The Rev. John Kelly moved; the Rev. Joshua Russell seconded; the Hon. and Rev. B. W. Noel supported:

"That since we are commanded by the Holy Spirit to and to brotherly kindness, love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth; we earnestly recommend to the members of the Provisional Committee of the proposed Evangelical Alliance special prayer for all merely nominal Christians, holding those errors which the basis of union is designed to exclude, as well as for Jews and Gentiles throughout the world."

RESIGNATIONS.

The Rev. W. Dovey having resigned the pastoral oversight of the baptist church assembling at Jamaica Row, Bermondsey, after having laboured amongst them for a period of twenty years, preached his farewell sermon on Lord's day, January 25, 1846, to a crowded congregation. A public tea meeting was held on the Monday following, when interesting and suitable addresses were delivered by the Rev. W. Penrose, of Unicorn Yard, and the Rev. J. E. Dovey, of Lowestoft, after which the church presented their late pastor with a purse of gold as a testimony of their affectionate esteem, and of their best wishes for his future prosperity.

The Rev. G. Cosens informs us that his pastoral connexion with the church at Great Torrington, Devonshire, will cease on the 25th of the present month.

COLLECTANEA.

REQUESTS TO RELIGIOUS SOCIETIES.

The committee of the Wesleyan Missionary Society having thought it desirable to consult a barrister respecting the rules which the law renders it necessary for persons to observe who desire to bequeath property to charitable institutions, a copy of the opinion obtained has been published in the Wesleyan Methodist Magazine. It states some particulars which are not, we apprehend, very generally known, and which are, under existing circumstances, very important. If it be fact that a bequest of railway shares, canal shares, and other property not generally supposed to be subject to the Mortmain Act, would be void, the information cannot be diffused too widely. We transfer to our pages, therefore, the following

Opinion.

By Statute the 9 Geo. 2, c. 36, commonly called the Mortmain Act, but more properly

the "Statute of Charitable uses," it is enacted, section 1, that after the 24th of June, 1736, "no manors, lands, tenements, rents, advowsons, or other hereditaments, corporeal or incorporeal, whatsoever; nor any sum or sums of money, goods, chattels, stocks in the public funds, securities for money, or any other personal estate whatsoever, to be laid out or disposed of in the purchase of any lands, tenements, or hereditaments; shall be given, granted, aliened, limited, released, transferred, assigned, or appointed, or any ways conveyed or settled to or upon any person or persons, bodies politic or corporate, or otherwise; for any estate or interest whatsoever, or any ways charged or incumbered by any person or persons whatsoever in trust, or for the benefit of any charitable uses whatsoever, unless such gift, conveyance, appointment or settlement of any such lands, tenements, or hereditaments, sum or sums of money, or personal estate (other than stocks in the public funds) be, and be made by deed, indented, sealed, and delivered in the presence of two or more credible witnesses, twelve calendar months at least, before the death of such donor or grantor (including the days of the execution and death), and be enrolled in His Majesty's High Court of Chancery, within six calendar months next after the execution thereof; and unless such stocks be transferred in the public books usually kept for the transfer of stocks, six calendar months at least before the death of such donor or grantor (including the days of the transfer and death); and unless the same be made to take effect in possession for the charitable use intended, immediately from the making thereof; and be without any power of revocation, reservation, trust, condition, limitation, clause or agreement whatsoever, for the benefit of the donor or grantor, or of any person or persons claiming under him."

The second section provides, that the death of the donor or grantor, within twelve calendar months, in the case of lands and hereditaments, or within six calendar months, in the case of stock, shall not extend to any purchase to be made really and *bonâ fide*, for a full and valuable consideration, actually paid at or before the making such conveyance or transfer, "without fraud or collusion."

The third section of the statute enacts, "That all gifts, grants, conveyances, appointments, assurances, transfers, and settlements whatsoever, of any lands, tenements, or other hereditaments, or of any estate or interest therein, or of any charge or incumbrance affecting, or to affect, any lands, tenements, or hereditaments, or of any stock, money, goods, chattels, or other personal estate, or securities for money, to be laid out or disposed of in the purchase of any lands, tenements, or hereditaments, or of any estate or interest therein, or of any charge or incumbrance affecting, or to affect, the same to, or in trust for, any

charitable uses whatsoever, which shall at any time from and after the 24th of June, 1736, be made in any other manner or form than by this Act is directed and appointed, shall be absolutely, and to all intents and purposes, null and void."

Upon these enactments I observe,—

1. That the Wesleyan Missionary Society is unquestionably a Charitable Institution, within the meaning of the above enactments; and that any bequest in favour of the Society must, to be valid, be made in reference thereto.

2. It will be perceived, that every possible interest in land, or money, goods, chattels, or stock in the funds, to be laid out in land, or in any interest in land, is embraced by the statute; and though it does not absolutely forbid the granting or giving of land, or interests in land or money, goods, chattels, or stock, to be laid out in land for a charitable purpose, it positively requires, that all such gifts and grants shall be made in the manner, and with the forms prescribed by the statute, and (amongst other things) to take immediate and irrevocable effect for the periods of time named in the statute, before the death of the donor or grantor, except, indeed, in the case of a purchase for full value, actually paid, in which case, the immediate death of the grantor or donor will not vitiate the transaction.

To apply this to the case of a bequest, it is only necessary to observe, that, in the nature of things, a will cannot take effect till after the death of the testator; "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. ix. 16, 17.) And, as the statute requires all such gifts or donations to take effect for twelve or six months, as the case may be, before the death, it inevitably follows, that they cannot be created by will. Moreover, the third section, we have seen, declares that any such gift or grant made in any other manner and form than is prescribed by the statute (and a will is not in any such manner or form), shall be absolutely void.

3. It is probably not known to all persons, and for that reason proper to be mentioned, that leases, mortgages, rents, annuities arising out of, or charged on land, mines, quarries, and the like, canal and railway shares, are all interests in land within the statute, and cannot be left by will for any charitable purpose. And though a testator were most positively

to direct that the land, or interest in land, should be sold, and the money only applied to the charitable purpose, it would still be void; for, by reason of a well-known rule of law, when money, to arise from the sale of land, is left to a legatee, the legatee may elect not to have the land sold, but may take it as it is instead of the money which the sale would produce.

It follows, that the only kind of property which can be left by will for the purposes of the Wesleyan Missionary Society, (or any other charitable purpose), is what the law calls "pure personalty," such as money in cash or in bank-notes, bills of exchange, promissory notes, and the like; and personal chattels, as movable goods and property, or the money to arise from the sale of them; but, as we have seen, there must not be any direction or condition that they, or the produce of them, shall be laid out in land, or in any interest in land whatsoever. And it makes no difference that the object of the bequest is to be carried into execution in a foreign country.—*Curtis v. Hatton*, 14 Ves. 537.

The following Form of Bequest may be safely adopted by those who wish to bequeath such property as may be left by will for this purpose:—

Form of Bequest.

"I give to the Treasurers, for the time being, of the Wesleyan Methodist Missionary Society, the Sum of Pounds sterling,
(to be raised and paid out of such of my Personal Estate and Effects as may lawfully be given by will for this purpose), in aid of the General Fund of the said Missionary Society."

4. Where benevolent persons are desirous to promote the objects of the Society, but whose property is such as cannot be left by will for that purpose, and who at the same time are unable to spare the annual income, the object may be readily and effectually obtained by turning the property into money, placing it in the hands of the treasurers of the Society, and receiving a moderate interest, to be agreed upon, in the nature of an annuity during life.

Lastly, considering the extended operations of the society, it is proper to observe, that the above restrictive statute does not extend to Scotland, Ireland, or the Colonies.

RICHARD MATTHEWS.

London, 4, Brick Court, Temple,
December 16th, 1845.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR.—You will oblige me by

giving insertion to the enclosed letter from Mr. Wenger. Our friends will be gratified to learn the arrangements made by our brethren in Calcutta to carry on the translations, now

they are bereft of the invaluable labours of Dr. Yates.

It will be seen that great as is the loss we have sustained by the death of that accomplished and indefatigable translator, his surviving coadjutors are addressing themselves with diligence and hope, to the work which has now devolved altogether upon them. I need not say that they are worthy of our confidence and affectionate support; and I trust that our friends in different parts of the country, whose eye may fall on these lines, will enable the Bible Translation Society to continue and even to increase its grants in aid of our oriental versions.

"When Dr. Yates left us, the printing of the revised edition of our Bengali New Testament, which is uniform with the Old, had advanced to 2 Cor. xi. 7. But we had both agreed upon some further corrections, reaching to the end of the third of Galatians; and I may mention that, on one of the very last days he was here, he, with a voice almost too feeble to be heard, suggested to me an important hint respecting the transition between verses three and four of the second of Galatians, a passage which a few days previously we had been discussing without arriving at a conclusion perfectly satisfactory. From the day of his departure, the responsible work of revising the remaining portion has devolved upon me alone. The printing has only advanced to the middle of Hebrews; partly because I found the labour of preparing the references to be very great; and partly because I wished to exercise great circumspection in introducing the numerous alterations which recommended themselves to my judgment. The epistles of James and Peter are also in type, and I have carried on the revision to the sixth of Revelation.

"Of the two simultaneous reprints of the New Testament, I shall say nothing beyond this, that one of them is keeping pace with the larger edition, and the other has advanced to the fifth of Acts.

"You will naturally feel most anxious for information respecting the prospects of the contemplated Sanscrit version, and on these I shall therefore now dwell at some length.

"When Dr. Yates left he had read repeatedly the last proof of the concluding chapters of Isaiah, which was ordered for press by me shortly afterwards, as there was only one passage which I felt justified in altering. A considerable portion of Daniel also was in type, but had not been corrected by the translator, so that it was cancelled. Before leaving he made over to me the manuscript so far as prepared, with directions to go on with it until his return.

"You will remember that there have been printed, Genesis with twenty chapters of Exodus; the Psalms; the Proverbs; and Isaiah. On looking over the manuscript I

found that it contained the remainder of the Pentateuch, Job, Ecclesiastes, the Song of Solomon, and Daniel; to which thirty-two chapters of Jeremiah have been added since.

"This manuscript was only intended to be the groundwork of the contemplated translation. It was prepared and continues to be prepared by a pundit living at Serampore, the same whom Dr. Carey employed for many years on his Sanscrit version. This pundit prepares it from the Bengali version, which he is instructed, as far as possible, to follow word for word. I think you must be well aware that the resemblance between the Bengali and the Sanscrit, as far as the words are concerned, is greater than that between the Italian and the Latin. The grammar, especially the etymological part, is totally different, and the whole structure of the Sanscrit language I can only illustrate by saying that the ancient Greek resembles it very much; there is the same interminable facility of making new compound words, and the same wonderful liberty of regulated syntax. The genius of the Sanscrit requires that every thing which is not of an absolutely prosaic nature should be thrown into the form of verse, a rule the neglect of which has done great injury to Dr. Carey's version. In Sanscrit, as in German, the structure of poetry is much more simple and intelligible than that of prose; and Sanscrit literature, being almost exclusively poetical, with a few trifling exceptions, it may be said that in that language the difference between prosaic and poetical diction is almost unknown; or, perhaps, rather reversed,—prose writings containing, with greater complexity of structure, perhaps a greater amount of figurative and what we should call poetical expressions. Owing to this peculiarity of the language, by which a poetical version can be made more simple and not less literal than a prosaic one, the pundit has instructions to clothe in verse all those portions of the Old Testament which are considered poetical in Hebrew. And, as the pundit in question is a distinguished scholar, and has been trained by Dr. Carey, and afterwards by Dr. Yates, for I should think nearly thirty years in all, it is highly important that whilst he lives, he should be at work. I shall direct him to go on with the prophetic books, as the historical ones, from Joshua to Esther, which, with the exception of about half a dozen chapters, will all be in prose, will present no difficulty which may not be easily surmounted by other pundits.

"Meanwhile, I intend, God willing, to enter seriously upon the study of Sanscrit, as soon as the Bengali Testament will be finished, which I hope will be before the end of next month. I hope that, say three years' study, will enable me to feel qualified for the revision and publication of the Old Testament,

or in fact of the whole Bible. Meanwhile it is intended that I shall carry through the press any reprints of the portions already published, which may be called for; and I believe the New Testament will almost immediately engage my attention in this way. To give you a little more confidence I may add that I helped in reading the proofs of the new edition of Dr. Yates's Sanscrit Grammar, which was published recently—also those of his Dictionary; and that he on leaving, asked me to carry the remaining 200 pages of that Dictionary through the press for him. I hope also that by the time I shall be prepared to edit the Sanscrit Bible, brother Denham will be able to render me material aid. I understand he has commenced the study of the language, and I confess I have asked him to keep in view the importance of his doing so, with reference to our translations. That we shall be able perfectly to supply Dr. Yates's place, I am not presumptuous enough to expect; for thirty years of study, combined with an almost unsurpassed retentiveness of memory, had made Dr. Yates one of the very first Sanscrit scholars of the age.

"Any reprints of the Hindustani Testament that may be called for will be ably superintended by Mr. Thomas. As to Hindi, our prospects are gloomy. That language is still in a somewhat chaotic state; and although in reality only one, yet is said to have branched out into a number of dialects, which in fact are so many compounds, in different proportions, of Hindustani and Hindi. Dr. Yates endeavoured to act on the principle, correct in the main I believe, of excluding as far as practicable all words not of Sanscrit origin: it remains yet to be seen whether the plant of his hand will take root, or whether it will be necessary to conform more than he did to the present barbarous mixture. I have not studied Hindi."

Contributions may be sent to me at Camberwell, or to the house of the Baptist Mission, 33, Moorgate Street, London.

I am, dear Sir, yours truly,
EDWARD STEANE.

Camberwell, Feb. 16, 1846.

SABBATH SCHOOL RESULTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—At our earliest convenience, we endeavour to redeem the promise made in the communication you inserted from us in your last November number. In pursuing the object we had in view,* some of our brethren examined the Roll-books back to the year 1805, and, with the assistance of our city missionary, were able to trace, amongst the industrious working classes residing in this locality and living in circumstances of comfort

and respectability, 226 families, some of whose members had been scholars in our schools; but none within the last seven years; and of these a few in circumstances approaching to independence. Forty-nine were also members of different Christian churches; and, of those who have died, twelve at least, and some in very early life, have left a good confession behind them. We embrace this opportunity of returning our united thanks to the agents of the city mission, for the kindness with which they circulated our handbills in their respective districts; and to our own city missionary, Mr. Jackson, for his visits to some of the former scholars, from whose report we make a few extracts. He says, "I found Mrs. A. in a serious, hopeful state of mind; for some time she has had a desire to join the church of Christ, but has not yet been able to determine to do so." Of another, "I found three sisters who manifested they were all under the powerful influence of religion." Of the next he says, "I was received with every demonstration of gratitude and kindness, and the last we mention is one who distinctly stated that it was to the instructions of her teacher she had been enabled to decide on giving herself to the service of God, and was under probation with our Wesleyan friends." In his closing observations, Mr. Jackson says, "He blesses God for the opportunity to meet and visit these old scholars." In several cases, he read and prayed with them, hoping that, by the divine blessing, old impressions might be revived. Several made some very kind allusions to their teachers, some of whom are dead, and to others still alive, showing the attachment they had formed in early life is retained in their memories and affections. And on reviewing these visits, he feels they are highly calculated to stimulate to increased devotedness to God and his cause.

The meeting was held, as proposed, on the evening following Christmas day; but, from the experience afforded, it is doubtful whether a better evening might not have been selected, as we had several replies, "Oh, it is such an evening!" And our city missionary remarks that the attendance of those who were formerly scholars would have been more numerous if their wives and husbands had been also invited, and probably some good would have resulted. About sixty sat down to tea together, forty of whom had been scholars; the Rev. C. Stovel, our pastor, presiding. Whilst the friends were taking their tea, a few brethren went from class to class, (for, Sir, our school rooms are formed so that during the time of teaching the classes are completely separated from each other), and obtained answers to the following questions: 1st. The name. 2nd. How long since they left the school. 3rd. Whether engaged in any Sunday-school. 4th. Whether attending any place of worship. 5th. Whether a member of any church, where, and how long.

* To ascertain some of the results of forty-eight years of Sabbath-school labour.

Tea being finished, the time was spent in a devotional and cheerful manner, so that all went away pleased and assured that the Lord had been in their midst. Our pastor conducted the services of the evening, selecting some most appropriate hymns, calling on two or three brethren to engage in prayer, and introducing our friends who affectionately addressed those assembled. First, our present esteemed superintendent, who was upwards of forty years ago a scholar, then a teacher, and has sustained, for fifteen years, the office he now holds with no less zeal and love, than when he first entered upon its duties. Next, by our elder brother, one of the earliest superintendents of this institution, and still spared a member of the church at Prescott Street. Then by two brethren, superintendents of other Sunday-schools, one of whom remarked, that he ought to feel at home with us, and blessed the Lord who had bestowed upon him his best earthly gift, in an excellent wife, who was formerly a scholar with us, and is now a labourer with him in the Sunday-school. We were also addressed by one who had been both a scholar and teacher with us, but having been removed from our midst had been led to give up his sabbath exercises, till called again by the voice of his heavenly Father in a most solemn but encouraging manner to renew his engagements in the sabbath-schools belonging to Dr. Bennet, & here he is also a member. Our pastor having thrown in his affectionate and interesting remarks, as the evening proceeded, our esteemed friend and brother labourer, H. Althans, kindly occupied the attention of the meeting for a short time, when, having again united in a hymn of praise, the Rev. C. Stovel closed with prayer.

This interesting evening will not soon be forgotten by those who were present, and we cannot but hope that the minds of all were deeply imbued with gratitude for the past, praise for the present, and hope for the future.

The results of the answers, as they were gathered from the respective persons present, (and it was no small portion of the happiness afforded at this meeting, that it gave to each individual, in collecting the answers, an opportunity to receive and communicate much that was pleasant and instructive, calling for heartfelt love to God for mercies so many and so great), were as follows:—Of forty who had been scholars in our schools,

16	had left the school under 10 years
11	ditto..... above 10 "
8	ditto..... 20 "
3	ditto..... 30 "
2	ditto..... 40 "

And the information obtained thus classes them—

- 14 are at present engaged in Sabbath-schools.
- 2 are engaged in Christian Instruction Societies.
- 32 are constant attendants upon the gospel ministry.
- 20 are members of Christian churches.

We have thus communicated to you the exercises and results of a meeting that had been anticipated by some of us with no little interest. We fear the choice of the evening was not the best, but, thus encouraged, some future opportunity may enable us to meet under more favourable circumstances. Yet, Sir, who that reads this account—and how much more so those of us who had the pleasure of enjoying this hallowed evening, when we were surrounded by so many individuals returned to acknowledge the goodness and grace of their Lord—Sir, who is there engaged in this great work of Sunday-school teaching, but will feel his heart encouraged, his hands strengthened, his faith in the fulfilment of the divine promises increased, and animated to go forward with new energy in this work of the Lord?

We thus redeem the promise made, leaving you to make what use you may think proper of this communication.

We are, Sir, yours affectionately,

WILLIAM HIETT, *Superintendent.*

WILLIAM BOWSER, *jun. Secretary.*

*Goodman's Fields Sabbath Schools,
February 17th, 1846.*

BAPTIST CITY MISSIONARIES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I have to solicit the favour of a brief space in the magazine, on a subject which has been recently pressed on my attention.

Some of the devoted men employed as city missionaries are baptists. By the regulations of the society they are restricted from expressing the sentiments they hold on the ordinance of baptism; while, from the spread of tractarianism, through the means of the clergy, lay visitors, and others favouring that system of error, there is scarcely any of the more densely populated neighbourhoods of London, but in which the baptist city missionary comes into almost daily contact with the destructive dogma of baptismal regeneration; and perhaps no class of men whatever, so fully as these brethren, meet the evil in its fearful workings on the minds of the ignorant and deluded. Here their duty, always trying, becomes truly painful; if they utter the enlightened convictions of their own judgments, they may be reported to the committee for violating the rules of the society; and tractarian clergymen have, I believe, appeared before the committee as their accusers. Thus, at the very point where the full expression of the views held by the missionary, are deemed by him essential to the removal of soul-destroying error, he is placed in conflict between what he considers his duty to the Lord Jesus, and the regulations laid down for his guidance by the committee.

With the most cordial esteem for the conductors of the city mission, and with a lively interest in its objects, I offer no remark on the rule referred to, as, from the constitution of the mission, it may, under all the circumstances, be found quite necessary to the harmonious working of the institution. I refer to it, however, in order most emphatically to place the question before your readers, *Could not something of the nature of the city mission be established among ourselves*, in which our own brethren could be engaged, with their minds free to declare what they believe to be the whole counsel of God? And thus, while labouring for the attainment of their supreme object, the conversion of souls to God, they may, at the same time, grapple with the traditions of men, together with the enormous practical evils arising from unscriptural opinions on the subject of Christian baptism, a matter which now, from the aspect of the times, is of the highest importance. In London and its environs there is a vast unoccupied field of labour spread out before us; while devoted and well qualified labourers are ready to enter on the work, the only things which are required are men to direct the enterprise, and funds to meet the expenditure that would be incurred; and, with the advantages we possess, and the claims so strongly pressing on us, shall these be wanting?

I beg further to state that, among other considerations which have induced me now to address your readers, is the following: a truly excellent person, a member of a small baptist church, some little distance from Vernon chapel, has repeatedly consulted me on the subject of his becoming a city missionary. Being in business with a family depending on his attention to its duties, I have on that account, as well as from the interest I have taken in the cause of which he is the main-spring, rather discouraged his views and wishes. He now tells me that he must either give up his business, or very considerably relinquish the self-denying efforts he has been for some time making for the benefit of the poor but most destitute neighbourhood, in which the little chapel is placed. His whole soul is in the work; he is admirably qualified; he is prudent and persevering, and hopes, if admitted to labour as a city missionary, he may still help the cause with which he is united. This I fear is not likely to be the case while he will, as a baptist, have to encounter the difficulty I have before named. I am, however, very anxious to retain him on the spot where he is known and much esteemed, and which is the centre of a district probably the most destitute near London, extending from the Bagnigge Wells road to Camden Town, embracing Battle Bridge, King's Cross, Maiden lane, St. Pancras, and part of Somers Town. If my own congregation was but a little more established, our good friend should be at once engaged as a

missionary for the district just named, where I am persuaded his labours would be invaluable. But, as at present, we are not in circumstances to do what our wishes suggest, and I know of no way to meet the case except through the means of some general effort now suggested, if any benevolent individuals would kindly unite in making a special effort for this truly destitute district, I shall be most ready to do every thing in my power to assist the object, and shall be obliged by any suggestions or communications on the subject; while I am,

My dear brother, yours most truly,
OWEN CLARKE.

2, Vernon Square, Pentonville,
February 12, 1846.

EDITORIAL POSTSCRIPT.

It may be convenient to our friends, in making arrangements for the spring, to know that Thursday, April 30th, is the day appointed for the annual meeting of the Baptist Missionary Society at Exeter Hall. Other particulars will of course be given as usual in the Herald for April.

We are requested to announce that ministers educated at Bristol, Bradford, and Stepney Colleges, will breakfast together, respectively, on some morning during the missionary meetings in London, at the end of April.

It affords us pleasure to state that the large church at Falmouth, Jamaica, has been enabled to elect unanimously a successor to their late beloved pastor. Their choice has fallen on Mr. Abbott of St. Ann's Bay, who, with the concurrence of neighbouring ministers, has accepted the invitation.

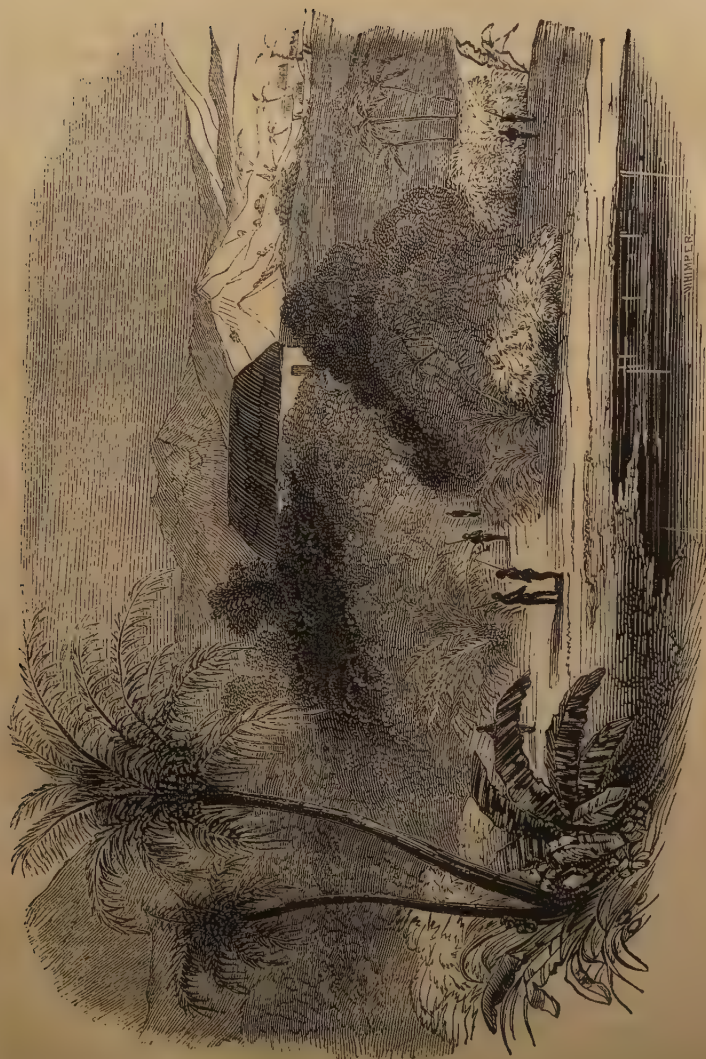
Another acceptable addition has recently been made to the Baptist Denominational Library in Moorgate Street; the publications of the Religious Tract Society, amounting to 280 volumes, having been presented to it by Joseph Gurney, Esq.

We regret to learn that Mr. Flanders, whose arrival in Hayti was announced in the last Herald, has suffered greatly from the climate. He and his family have in consequence returned to this country.

BIBLE READING FOR APRIL.

- April 1, Exodus xvi.
2, ... xvii.
3, ... xviii.
4, ... xix.
-
- 1, Galatians i. 18—24, ii. 1—10.
2, ... ii. 11—21.
3, ... iii. 1—18.
4, ... iv. 19—29, iv. 1—11.

THE MISSIONARY HERALD.



MO-HOUSE, FERNANDO PO.

ASIA.

THE LATE DR. YATES'S FAMILY.

In a letter to a friend in England, Mrs. Yates says, "I have consulted with our dear friends in the mission as to what they considered I had better do with respect to remaining here or going home, and they, with some of my friends in England, seem to think it best for me to remain in India. My mind was for a time unsettled on this point, but this advice, together with my own general feeling on the subject, has decided me to remain here. Had my dear girls, Ann and Mary, been younger than they are, I should have felt it more my duty for their sakes to have returned; but as they are almost grown up, perhaps they will do best to remain in India. William is now practising as a doctor at a place called Raneegunge Collien, about 160 miles from Calcutta: he seems contented and comfortable. Dear John, whom perhaps you have seen, is the only other one. I trust Dr. Hoby will be a father to him, and that our friends at home will take notice of him for his father's sake as well as ours, as he is too distant for us to comfort him.

"We have left our old house to Mr. and Mrs. Wenger (who kindly came to reside with us when my dear husband left us) and are residing with our friends, Mr. and Mrs. G. Pearce. We are very comfortable with them and their niece, and Miss Parker, and form, as you can easily imagine, quite a large family, and a very united family; so that we have much to be thankful for."

AFRICA.

MO-HOUSE, FERNANDO PO.

The votaries of superstition called Mo-men, who pretend to supernatural gifts of healing, are formidable opponents of the gospel. Charms of various kinds decorate the interior of certain buildings in which they exercise their skill, a view of one of which, with the adjacent scenery, appears on the preceding page.

FERNANDO PO.

A series of letters, varying in date from July 10 to September 3, have been received from Mr. Sturgeon, pastor of the church at Clarence, from which the following are extracts:—

You have probably heard of the death of Mr. Duffis, one of the settlers from Jamaica. It took place on the 2nd of June. On the following Lord's day morning I improved his death from 2 Tim. iv. 7, 8, to an attentive audience. Our brother was at work but a few minutes before his death. I have always considered him a good man, and well calculated to promote the object for which he came to Africa. He took a great delight in reading the scriptures aloud. On one occasion, when passing his house, I heard him reading and talking with great earnestness, as I supposed, to a little congregation of his neighbours. I entered his cottage, and to my great surprise found that his congregation consisted of his wife and child, whose attention he was directing to Christ and his great salvation. He

was engaged in reading the word of God when he died, about four o'clock, P.M. He was buried next morning by brother Clarke, in his garden, at ten A.M. As this was the first death among those who came from Jamaica, and occurred so suddenly, it produced a great sensation in the town. May the death of our dear brother be the means of leading sinners to him who is "the resurrection and the life."

Our greatly beloved brother Newbegin has also lost his dear infant, about seven weeks old. On the 19th of June, Mr. and Mrs. Clarke, brother Newbegin, Mrs. Saker, Miss Stewart, with Mrs. Sturgeon, left our Cove in the Dove, for Bimbia and Cameroons. Brother Saker left Clarence for Cameroons on the 10th ult., intending if possible to form a station there; having previously visited it with Dr. Prince, purchased land, &c. Mrs. Saker has gone to share the labour and joy, to be assisted by Miss Stewart for a season. When brother Newbegin left us he was rather disposed to remain at Bimbia a short time, and take some preparatory steps for the settlement of himself and dear Mrs. Newbegin at that important station. Should he do so, the case of Mrs. Newbegin will be truly distressing. The infant left these abodes of sorrow for the realms of bliss two days after the departure of Mr. Newbegin in the Dove. The meltings of soul of Mrs. Newbegin, in the absence of her beloved husband, for the loss of her tender offspring, may be better conceived than described. Such a loss was not anticipated. Her grief was poignant indeed; but though cast down, our dear sister was not in despair. She remembered him who hath said, "Cast thy burden upon the Lord, and he shall sustain thee." Her sorrows and her tears she poured into the bosom of her God; and hearing her Father address her in accents of mercy, saying, "Be still, and know that I am God," her submissive spirit responded, "It is the Lord."

There has been a general sickness here for some time, though not severe. Miss Vitou, who acts as housekeeper during the absence of Mrs. Clarke, has been ill nearly the whole of the time. She has had several very restless days and nights. Mr. Thompson has also been very poorly, sometimes in great pain, for more than a week. Mrs. Thompson, after a long and trying illness, is greatly improving. Their two children continue in a very weak state. Mr. Norman had to close his school a day or two last week, through fever, but has re-opened it. My dear wife has been a great sufferer of late. I think her pains were more acute last week for two or three days, than they have ever been before. I hope the sea-breeze will strengthen her, that she may return to Clarence to labour among this interesting people with increasing delight and vigour.

Had I not been chosen by the church

here to be their pastor, Calabar would probably long ere now have been my residence. As it is, I would wish to guard against making my rest at Clarence. Seasons may occur when a newly arrived brother may be fully competent to take care of my little charge for a month or two, who could not prudently go to a more unhealthy field of labour. In such a case my heart would bound with joy to proclaim the gospel to other tribes, for which my few years residence in Africa, and slight acquaintance with African habits, may have partially prepared me. The greatest difficulty attendant upon this plan would be leaving my sub-stations, which I hope will be in active operation before another year has passed away, as it is not judicious for a missionary on his first settlement in Africa to engage actively among the natives. But for this inconvenience provision can be made. I indulge these views, and wish to carry them out, because I think your committee, and my brethren in Africa, will approve, and future emergencies will demand them. Should no such claims arise, I shall thankfully devote the more time to my own beloved people, devising new schemes of usefulness, and conveying the bread of life to the famishing aborigines of the island.

I had a long and interesting conversation with Commander Gootch, of the "Sealark," on Saturday last, respecting the establishment of a mission at Old Calabar. This gentleman, who has visited almost every part of the Western coast of Africa, gave it as his opinion that no European missionary can live there, and do the work required. He also added, "they (the missionaries) will require more courage than those who stand before the cannons' mouth." There was much truth and force in what he said; still, in attempting this great work, we think the promise applicable to our case: "Be strong; let not your hands be weak, for your work shall be rewarded." The commander appeared to take a lively interest in all our movements, and spoke of the emigration of educated negroes from Sierra Leone to Badagary as likely to work well. As a practical evidence of his interest in our affairs, he gave me £2 3s. 4d. towards our new chapel, and requested me to take his boat, and submit the case to his first lieutenant and other officers on board, which generous offer was gratefully accepted, and £3 obtained from that source, making a total of £5 3s. 4d. His intelligence, cheerfulness, and kindness were a valuable boon to me at that time, and supplied an antidote to my dejected spirits, as I was then engaged in preparing for two funerals, and busily employed in multifarious duties.

Captain Bligh entered our Cove a few days ago. Ten hands were lost during the six or eight months he was in the Calabar river. One hundred and twenty-eight white men have died in that deadly place within the last

thirteen months. The seamen are never permitted to go on shore, or the effects would be far more fatal. Captain Becroft has intimated his intention of leaving Clarence Cove to command the second Niger Expedition almost immediately. The 10th or 12th of this month has been fixed, but I fear he will find some difficulty in getting his complement of seamen. Most heartily do I desire that the end designed may be answered, and that we may have an opportunity ere long of conveying the bread of life to the many thousands of the now unknown inhabitants of the banks of the mighty Niger.

Mrs. Sturgeon returned yesterday (8th) from her first excursion in the Dove, and is much refreshed and invigorated by the twelve days' voyage to Bimbia and Cameroons.

Since writing the above, the most cruel conduct has been exercised towards the natives by some of those who professed to be inquiring after a knowledge of the meek and lowly Son of God. Several of the Clarence traders having large quantities of palm-oil due to them from the natives, determined on obtaining it. For this purpose many of their countrymen were solicited to join them, which in the simplicity of their hearts, they did. They provided themselves with several guns and cutlasses, and were sufficiently strong in numbers to fill several large canoes. They left us on the 5th inst. at eight o'clock, A.M., and reached the Banni district at noon. The utmost secrecy having been observed, I was not cognizant of the fact until a few minutes before their departure. I hastened to the wife of the leader, faintly hoping to thwart the intended scheme, but my efforts were fruitless. The party having reached their destination, and not succeeding in getting the palm-oil that was due, laid in ambush for the Boobies at night; and when the women came down from the mountain at night, according to custom, to catch crabs, they fell upon them, and secured ten of their number. The poor females were not only defenceless, but were in the water, with torches in their hands, so that they were the more easily taken. Five of those captured were soon released. Several palavers were held between the kings and the traders, and a portion of the oil demanded was either given or promised, but the full quota not being forthcoming, the five native females were brought to Clarence on the 12th inst., to the great astonishment and grief of all true lovers of justice and humanity, and disgrace of our town. A very lovely girl, about seventeen years of age, was also brought with them, under the same circumstances. They were lodged in the houses of their lordly masters for a short period, after which they were sent to the newly erected guard-house. After remaining there a day or two, the captives were set free. I would not detract any thing from the injustice and cruelty but too

evident in the whole of this transaction, but you ought to be in possession of all the facts of the case to judge fairly, both as it regards the natives and the Clarence people. The natives, though so simple and so often imposed upon by unprincipled traders, yet, very many of them, are complete adepts in cheating, and are altogether heedless of consequences. The unjust seizure of the poor females was caused by this kind of conduct. A cow was sold to the gentlemen of Roboloh, in the Banni district, for a certain portion of oil to be paid in small quantities. The cow was killed, and was eaten by the gentlemen and the people generally, and a scanty part only of the stipulated oil being brought, the gentlemen were waited upon, and urged to supply at least part of the remaining deficiency: but so far from their manifesting any willingness to pay the debt, they treated the trader with scorn, and commonly went out of the way when he went to see them upon the subject. At last they positively refused to pay, and became insolent to the creditor. A determination was then made to obtain redress, the issue of which I have laid before you. No mention has been made of any ill treatment the natives have received, beyond being caught, separated from their families, and confined in houses and in prison, for a crime in which they had no participation. Unless some improved methods of trading are adopted, mutual hatred and jealousies will be indulged, and the palm-oil trade (which may be greatly increased) will become less, as it is now the common practice for traders to sell a cow, a goat, or a gun to the natives, depending for payment simply upon their promise. The dealer is urged to this with the hope of profit, as he averages from 150 to 300 per cent. upon all he disposes of. The natives, on the other hand, knowing the exorbitant demands made upon them, defer payment until an indefinite time, and frequently make no return for goods received. The owner of the cow which caused the late quarrel, has a similar claim upon the gentlemen of Rokopa, a town in the same district. Many others are in the same situation. Probably men will soon be wise enough not to part with their cattle and goods without an equivalent. A more equitable system of trading would be the certain consequence of such a course. From the conduct I have described, it has been my painful duty to exclude five from my rank of inquirers. It was a severe trial to nature, but grace seemed to require it. Two of them had been separated from us once before; one was an Isubu who had recently united with us, and it is to be feared the remaining two were allured into the ensnaring path. I do hope that the public exposure we have made of the affair will be salutary both to us and the natives. The latter are made fully acquainted with the fact that we had no participation in the matter,

nor do we in any way approve it, yet they do not fail to reproach us for it when we talk to them.

Two members of the church have also been suspended, one for three, and the other for one month. The former, a brother, for improper language towards a female member; the latter, a sister, for frequent quarrels with her husband; and in addition to the last disturbance, she absented herself from the Lord's table, and decided the affair principally by those who are unfriendly to the progress of truth and piety, instead of invoking the aid of her fellow-members, who in every respect were better qualified for the task. The case of the male member was very intricate, but his own admission was sufficient to prove a degree of guilt to call forth the censure of the church. At his house a daily prayer-meeting has been conducted by Smith and Richards, two of our much esteemed deacons. As the house is located in the vicinity of Rion Town, I had hoped by the unostentatious labours of our friends to have operated upon this hitherto unmoved people. But the stream supplying me with this hope is now dried up. I shall, however (D.V.), open another prayer-meeting myself to-day in a central part of the town. This house is most favourably situated for the dissolute Portuguese and Congos. May our dear brethren, who will hereafter conduct this meeting, bring at least one of them to Jesus.

The case of the female member who has been suspended for one month is very distressing. Her husband has rendered most important service to the mission in various ways, but is now greatly reduced in circumstances, having had a boat sunk at sea, and many other losses. His altered and depressed circumstances have greatly contributed towards that uncomfortable feeling which has long subsisted between him and his wife, and which has been attended with great disgrace on both sides. We do not, however, consider the case of our sister as hopeless. As a church I trust we are fervent at a throne of grace; that she, with our brother who is separated from us for a season, may again return to Christ, and to his fold. Many tears were shed when these matters were discussed by the church. In an interview I had with her after our church meeting, when I informed her of our decision, her conduct made impressions on my mind that will not soon be effaced. She wept aloud, and said, "I know I do wrong; I feel it now. Do not leave me, my dear minister; come and see me, and teach me. I pray you, help me." These things render the exhortation of our blessed Saviour peculiarly appropriate: "Watch and pray, that ye enter not into temptation." And may I not say, they make our claims upon the Christian church in favoured Britain more urgent? In raising a church in a heathen land like Africa there are many draw-

backs; but the foundation of the spiritual building being laid by the great Head of the church, the last stone will assuredly be brought with unspeakable triumph. The impenitence of sinners and backslidings of saints serve to show, that "it is not by might or by power, but by the Spirit of the Lord," that all good is effected. And when the enemy of souls comes in like a flood, threatening to bear down and destroy all the fruits of our suffering and toil, the unchanging promises of the gospel solace our spirits, and the thought of contributing towards the latter day glory cheers our hearts. And to the praise of sovereign grace let it be said, that the ground around us is not all barren. We have upwards of 300 scholars in our sabbath school, and 100 in our day-school. In the former we have 32 teachers, most of whom are members of the church; four of them are engaged in native teaching every sabbath; two of them walk four miles, and the others one. Many kings and chiefs have given me the most pleasing testimonies to the value of their labours; while, on the other hand, I have had no complaint, nor the least trouble with them in urging to these delightful, though rather arduous duties, as it not unfrequently happens that the rain falls heavily upon them the whole of the way. In the church there are many who give most unquestionable evidence of their desire for knowledge and spiritual improvement, and holy determination to make a fresh consecration of themselves to God. At a recent church meeting, I gave the friends a general view of the state of Clarence, particularly of the Portuguese, Congos, and Kroomen; and requested their co-operation in an attempt I am now making to bring the whole of them under the sound of the gospel. I have long meditated a determined attack on these strongholds of the powers of darkness; and having now begun it, the Lord being our helper, I trust we shall not cease to teach, exhort, and invite, until many, under the drawings of the Spirit, shall say, "Lord, save, or I perish!" The church approve the scheme, and have promised to aid it by individual and united effort.

I have purchased a native boat, which I call "the Messenger." I have taken a trip in it to the Banni district, and was well received by many hundreds of natives. I left home on the 10th of June, and returned on the 13th. Three towns were visited, viz. Roboloh, Bassichilli, and Bassipon. The people of Roboloh had not only deserted the town, but actually closed their doors against us before we reached the place. Roboloh is a large town, but the inhabitants are widely scattered. At Bassichilli (situated between Roboloh and Bassipon) we had a hearty reception. Our own party consisted of Messrs. Wilson, Smith, and Richards, seven others, and myself. We halted at Bassichilli play-ground. The grass

being wet, our friends sat down upon a tree which had lately fallen, and I seated myself upon my little camp stool. I had a lovely scene before me—a large number of my sable brethren, as ignorant of all that can sanctify and elevate as the day they were brought into the world, yet waiting with intense anxiety to hear the good news of salvation by the cross of Christ. I cannot now give you a detail, but simply state, that a most favourable impression appeared to be made on the minds of the people generally.

At Bassipon the people were so earnest to receive instruction, that they followed us from place to place in large numbers. When at the king's house I taught them to sing part of a native hymn I have translated, and set to music. This so delighted them, that they knew no bounds in their expressions of joy; and before we left them they could sing one line unassisted by us. I discoursed to the chiefs (the king being absent) and people, respecting man in his primeval state; the introduction of sin; the sovereignty of God, and the rectitude of his government; his love to sinners in the gift of his Son; the duty of all men to love and serve God, &c. Nor did we fail to recommend them to keep the sabbath. I also slightly touched upon their darling sin of concubinage. I do not think it prudent to treat much on the plurality of wives on the first few visits; were I to do so, a great, if not an insuperable barrier would be raised against all instruction in the onset, and a failure in the object ultimately desired would be certain. To enlighten and interest them, to gain their confidence and affections, and set before them a good example in word and deed, will be far more likely to promote the end we have in view. Surely the Lord was with us. Many had fled for fear, on our way to the towns, and charged us with being evil-disposed—"come to make war-palaver." We remained at Roboloh for several hours, to no purpose; at Bassichilli we parted with Smith, our invaluable interpreter; but now we felt amply rewarded for all our previous disappointments and trials. Such was their willingness to hear, and such our delight in making known the things of God, that I felt a degree of reluctance to leave them. They unanimously and heartily entreated us to "no go home again; but top and lib wi them all de time." As night was coming on, and we had four or five miles to walk, and a short sail on the sea before us, we left them, and met the king on our way home. He promised me ground, if I would build a house, and place a teacher there. On my return to Clarence I called the church together, represented to them the state of things in the Banni district, and proposed two brethren visiting it monthly. To this there was a ready response, and the good work was commenced on the fourth sabbath in that same month (July), and has been regularly continued since. You will

remember that it was in this district the late disturbance took place between the natives and the Clarence traders. This only renders our duty to sow the seeds of truth the more imperative. When our friends went last sabbath, they were told that they (the natives) would not allow any canoe to come to the wharf but such as belonged to the missionaries. They received their instructors, however, with more cordiality than before, and sent me an urgent invitation to visit them, which I hope to do soon. Should circumstances favour the formation of a station here, Bassipon will probably be the most eligible town for the purpose. At this town we met a large number of young persons, sufficiently intelligent to learn any thing that may be taught them.

It may afford you pleasure that I baptized seven persons on the first Lord's day in this month, five of them in the bloom of life. Joseph Fuller, from Jamaica, was one of them. The serious impressions of this interesting youth were originated in Jamaica, through the pious instructions of one of the deacons of Mr. Philip's church. He is exceedingly diffident and cautious in his associations, but a most excellent sabbath-school teacher, and a young man of great promise for Africa. I ought also to state that his mind was greatly agitated about divine things during his passage from Jamaica to Africa, particularly on one occasion during a storm. So many of the youthful portion of our congregation giving themselves to the Saviour, and treading in his sacred footsteps, by submitting to the ordinance of baptism, produced a feeling at the water side, and throughout the day, of the most pleasing and extraordinary kind. The day was peculiarly fine, the assemblage at the baptism great, and the impressions generally experienced deeply solemn.

As there is an evident disposition on the part of many of the natives, as well as of those of neighbouring tribes, to settle at Clarence, I have thought it a good time to take the number of inhabitants, which I have done. I have also obtained other information which I can turn to a useful account. The statistics are as follows:—Families in Clarence 201. Souls 1017; whites, non-residents, 10; total 1027. Infants 40; children above two and under six years of age 83; under twelve years 83; total 206. Read the scriptures 144; write 41; read words of monosyllables 222; write imperfectly 36. Servants 374; natives 165; natives married 12; cases of concubinage 12, principally Kroomen. Attend day-school 100; Sunday-school 350. Congos 118; Isibus 81; Dewallas 52. Carpenters 29; sawyers 26; coopers 8; tailors 3; clerks 3; seamen 19. Carpenters' wages 2s. 11d. per day; sawyers 2s. 2d.; coopers about 2s. 6d. Of the original settlers brought here by Capt. Owen and Col. Nicholls in

1827-8, 22 only remain ; children belonging to those families 36 ; total 58. I have entered 10 whites as non-residents ; but as we average an equal, and frequently a greater number in Clarence, I have thought it right to include them. When Dr. Prince took the census of Clarence in 1841, the number of inhabitants was 873, which is 154 less than the present time. In 1841 there were 192 Kroomen, now the number of Kroos is under 50. So that if we deduct the 140 Kroomen from the original number, the actual amount of population has increased more than one-fourth from March 1841 to August 1845. I make this calculation, because the Kroo people are considered a separate people by all parties. They neither amalgamate with the religious nor profane part of the community, but live by themselves, though a marked people by all for theft, treachery, and wickedness of every kind. Were they inclined to attend our religious services, our classes, or to read the word of God, we should have a hope of reformation. But such is not the case. With them all is dark, dark !

The aggregate number of children (inclusive of infants) in Clarence is 206. Allow 100 who attend the day-school, 10 sick, 10 usefully employed, and 20 under age, we have 66 left ; out of which I think we can form an infant school to support itself, with a little assistance from private friends in England, which, from their previous kind interest in our affairs, I am sure will be readily granted. In this school we can receive all above eighteen months and under four years of age ; by which means, if we can effect our purpose, we may secure those of a tender age from sin, and prepare them for the boys' school.

The cases of concubinage in 1841 and 1845 present a striking contrast. In 1841 there were 108, now but 12—just one-ninth of the former number. When we compare the state of things now with what they were when we came in February 1842, we have reason to bless the Author of all good, that we have not laboured altogether in vain. On our arrival we found a church of 13 members, now we have 79 members ; Clarence 66, Jamaica 8, Sierra Leone 2, Holland 1, England 2 ; i. e. 66 of the settlers of Clarence have been baptized—7 from churches in Jamaica, 1 received his serious impressions there, 2 from baptist churches in Sierra Leone, and 2 from an English baptist church. In 1842, inquirers 80 ; in 1845, inquirers 210.

Feb. 1842.	Aug. 1845.
13 Members in church	79
80 Inquirers	210
120 Attend Sunday-school	350
30 Day-school	100
180 Attend public worship	460
18 Read the scriptures	144
12 Write	41

As there are 222 who can read imperfectly,

I hope within a very short time we shall have more than one-third of the inhabitants of Clarence, capable of reading the book of life for themselves. Of the last books, which reached on the 26th ult., I have sold to the amount of £20. My custom is to dispose of them at the selling price in England. I do this to encourage them to supply themselves with books giving them general knowledge. I am sure you will do all you can to forward the books written for, as quickly as possible. The books last sent were welcome indeed, as I had just taken a census of the town. I have written Mr. Stanger for more than six dozen bibles, and several valuable books. I have received additional demands since then, but fearing the first commission will be executed before this reaches home, I shall put these to the next order, which I shall probably send at the close of the year. Notwithstanding there are 144 who can read the scriptures, and 222 who can read a little, still it is a lamentable fact, that in a population of 1027 there are 661 who cannot read.

‡ We have received painful news of the ignorance and barbarism of Bonny. A captain who was with me a few days since said, that he saw the natives with the body of a slave taken in a war with the Andoverly tribes. They first severed the head from the trunk ; then cut off the fingers and toes, afterwards the arms and legs, and then cut the body up in very small pieces ; cooked and ate the whole, with the exception of the head, which is never eaten. The captain also assured me, that upwards of thirty bodies were treated in the same manner while he was in the river.

You will be pained to hear that there is some probability of slavery becoming more rife in these parts than it has been for many years. The commander of a man-of-war steamer now lying in our Cove, stated it as an undisputed fact that slavery is now on the increase. "There are," he said, "more slaves now on the sea than have been known for many years." Two thousand slaves were carried from Benin, from two places alone, a little before he was there. There are twenty-one cruisers, but the commanders complain of their limited power, the right of search being denied them with regard to all vessels bearing the French, American, or Brazilian flag. They have, however, done something. They have captured, and sent to Sierra Leone, twenty-six vessels, including two feluccas, from January 1845 to May. Some of them had no slaves ; others had 400. Allowing the small number of 200 slaves to each, 5200 human beings have been rescued from the tyrants who bought or stole them, and carried to a free land, where they will enjoy the blessings of civilization and of the gospel. May they know that truth that can make them free ; then shall they be free indeed.

CALABAR.

The following extracts from a journal kept by Mr. Thompson during a visit to this district paid by himself and Messrs. Clarke and Milbourne will be found interesting :—

Oct. 7. Tuesday.—After due preparation, and Dr. Prince having implored Divine protection, and commended my dear wife to the kind care of our heavenly Father during my absence, I accompanied brother Clarke on board the “Dove” at eight o’clock p. m. Captain T. Noteboom of the *By* also came on board as passenger to Calabar. At half-past eight the anchor was weighed, and a light wind carried us out of the Cove. The evening was calm, and a serene stillness pervaded the whole aspect. The moon shone brightly, displaying her silvery rays on the surface of the deep; which appeared like a large sheet of glass, beautifully clear and transparent. The top of Clarence Peak was also visible. Such was the sublimity of the scenery, and the magnificent grandeur of God’s wondrous works, exhibited to my view, that I was imperceptibly led to exclaim, with the psalmist, “Lord, what is man that thou art mindful of him, or the son of man that thou visitest him !” What a contrast do we behold, in the beauty, the order, and the harmony of nature, to the moral depravity, disorder, and confusion amongst our fellow men !

The vessel being now fairly under way, worship was conducted by brother Clarke, and we then retired to rest for the night.

Oct. 9. Thursday.—Much rain, and at half-past nine o’clock were again obliged to anchor. At eleven weighed anchor; but at one p. m. compelled again to let it down. After dinner a fair wind sprang up; the sails were again set, and we made a little progress up the river. The afternoon proving fine, we emerged from the cabin and enjoyed a season on deck. The Qua mountains bearing north-east by north, and the Rumbey mountains bearing north-east by east, from Tom Shott’s Point were visible. Here we were obliged to anchor; the wind ceasing, and the tide against us.

Oct. 10. Friday.—Nearly calm until two p. m. when a long wished for breeze sprung up, and carried us to the town of King Eyamba, where we came to anchor at four o’clock. Our voyage thus occupied sixty-eight hours; which with the assistance of steam power, we could have accomplished in in eight or ten hours. At five o’clock went on shore with Mr. Christian to look at the new house erected on Gospel Mount; we found it in a state of forwardness, wanting only flooring, door, and windows. A portion of the ground was also cleared. The house stands on an eminence, commanding a view of the river and surrounding country for

many miles. About twenty yards from the house, Mr. Christian showed to us the skeleton of a little boy, who had been not long ago beheaded, and his body thrown into the bush, where we saw the bones, from which every particle of flesh had been removed by the innumerable ants that infest these regions. Horrid scenes of cruelty, and deeds of almost inconceivable atrocity, seem to form the chief employment of the people at Calabar.

Oct. 11. Saturday.—Commencement made this morning in painting the bottom of the *Dove*, we found that the salt water had made very little impression on the iron, it being in a much better condition than we expected to find it. Many of the people came down to the beach with sundry articles for sale, while they were busily engaged, the cry of *Egbo ! Egbo !* was heard, and the people fled away.

On our way we had an opportunity of inspecting a “*Devil house*,” erected for Duke Ephraim, formerly called Eyo Duke, King Congo, supposing that an offering thus made of all his property, would be to his advantage in the world of spirits; and especially tend to produce a conciliatory effect on the *evil spirit*, and prevent his doing him any injury ! The offering consisted of one large silk umbrella, and one smaller, erected on the outside of the roof. In the interior of the building we noticed a large number of ornamented calabashes, a remarkable basket, of curious and ingenious workmanship, an English drum, a speaking trumpet, a sofa, an image of a female on a pedestal quite new and of English sculpture, a native image,* janus-faced with horns and feathers ornamenting the head, a chest of drawers, a large mahogany bedstead, some large Spanish pictures, a round table, four very fine hats, three lamps, two elegant chandeliers, a great quantity of bottles, glasses, and jars; two large mirrors, one clock, one old picture, a brass server, with a variety of ornaments; the top of the house is also lined with pictured cloth.

There are amongst the people of Calabar, customs and practices which forcibly strike a reflecting mind with their similarity to the ancient customs and practices of the Jews. “They eat not with unwashed hands,” and circumcision prevails throughout the whole community. Their beds every morning they fold up and go their way.

We found king Eyamba in his house: he received us kindly. Brother Clarke gave him a paper, after explaining to him the nature

* Silese.

of its contents, and left it for his consideration. The following is a copy of the eight particulars therein contained.

"Agreement made by King Eyamba with the missionaries who are sent by the Baptist Missionary Society to instruct the natives of Western Africa.

"*Atakba, Old Calabar,*
Oct. 10th, 1845.

"1. All persons desirous of receiving instruction in reading and writing, and in the doctrines of the Christian religion, are to be allowed to attend at the missionary station, or elsewhere, at suitable times, when such attendance does not interfere with their duties as servants or as subjects.

"2. That all proper encouragement shall be given to persons to attend; but that no force shall be used to compel such attendance; except on the part of parents, who have the right to compel, if they choose, their children to attend the schools, for their benefit in after years. Children being unable to judge for themselves of that which is for their real benefit, parents are authorized by God, to direct them in their duty, and to enforce obedience to their right commands.

"3. That all encouragement shall be given to the missionaries to instruct the people, and that all who choose shall be allowed to attend upon their instructions; especially on the first day of each week, which is God's day, and is required by God to be set apart from other days for his service, and in commemoration of the raising of his son Jesus Christ from the dead.

"4. That the missionaries shall not be expected to interfere in any differences or wars, except as peace-makers; their work being for the good of all, and opposed to all strife and bloodshed.

"5. That the missionaries and all connected with them, shall be at liberty to buy or sell in the market, or in the town, the same as other inhabitants, to hire men or women to do their proper work, and have all the privileges in this respect enjoyed by the townsmen.

"6. That there shall be no attempt made to hinder the missionaries, or any connected with them, from visiting any town and country near or distant, for the purpose of teaching the way of eternal life to the people. They shall enjoy the full liberty of the subjects of Great Britain; but must go to any town or country at their own expense and risk; King Eyamba, or his people, not being chargeable with the expense of the journey, nor accountable for their safety whilst prosecuting it.

"7. That no unreasonable charge shall be made for food or labour, but that all such food or labour shall be honourably paid for according to the rate at which provisions are sold and labour performed to other inhabitants of the place.

"8. Should any one injure the missionaries, they are to seek redress from King Eyamba; and should any missionary, or person connected with a missionary offend King Eyamba, he is to state his complaint to the superintendent, who if unable to settle the matter immediately, will lay the case before a meeting of missionaries at Fernando Po, or before the committee in England."

Had a second sight of "*Egbo*," this afternoon, he came down to the beach, and on turning the corner of a house he caught a poor old man sitting, who being unable to get out of his way, he gave him two severe cuts on the back with his poudrous whip, which is made of cow-skin. The poor man looked towards our vessel, and turned his back that we might see what this monster of iniquity and cruelty had done to him. This was an appeal superior to the most powerful eloquence of speech; it went to my heart, and in effect said, Come and help us, pity our forlorn condition; seek redress for our wrongs, and drive such cruelty and oppression from our coasts.

Oct. 12. *Lord's day*.—Arose at six o'clock this morning. Brother Clarke went up to the station on Gospel Mount, where he held a meeting. A good number were present, and he addressed them on the great things connected with their present and eternal well-being. I went into the town, where I found great preparations going on at the *Egbo* house, it being *grand Egbo Day*. I took an opportunity of entering and examining this resort of mysterious superstition and iniquity; where deeds of cruelty and oppression are projected, and from whence the chief men sally forth attacking the unwary and unprotected slaves, who not unfrequently fall a sacrifice to their cruelty and rage. I had not been long in this 'habitation of cruelty' when one of the chiefs came running to inform me that no one is allowed to enter the *Egbo* house, under a fine of 2000 coppers; unless they had purchased *Egbo*, or in other words, had paid the required fee and entered into union with this privileged order! I thanked this man for having so kindly reminded me that I was treading on forbidden ground, and immediately left the *Egbo* house. Having got outside several of the chiefs came round me, and I talked to them about their dangerous condition, and the evils resulting from the practices in which they engaged with so much avidity; described the improvement which would take place in their town if they received and obeyed the precepts of God's book, that slavery amongst them would cease, and instead of oppressing their fellow men, they would love them, and do unto them as they would that their fellow men should do to themselves, that they would give unto their servants that which is just and equal. They replied, saying, "That be

good palaver for Calabar," and that they would "like their town and people to stand good all same as Mokarras." After concluding this interesting conversation, I visited a chief's house, where about thirty people were present, who listened attentively to the communications which I made. In the yard of this chief I found a poor slave with a large chain about his neck, and made fast with a lock to the rafters of the house. I inquired of the chief the reason for this binding of the man? He replied, that he had sent him to market with some coppers to purchase certain articles, but instead of doing as he was commanded, he had appropriated the property to his own use. The chief inquired what would be done with such a man in England? I told him, that if the crime was not very great, he would be put into prison for one or two moons, and then set at liberty. He expressed his approval of such a method for punishing thieves; saying, "That be very good fashion," and promised after confining his slave a short time to let him go. The chief was lying on a sofa, and a chair was placed near to him for me to sit on. I conversed with him a good while; and trust it may not be altogether in vain. Before leaving him I discovered, inserted level with the surface of the floor, in front of the sofa a human skull. I inquired why such an unsightly thing was put in so conspicuous a place? The answer given to me was "That be *medis* to keep away sick!" I endeavoured to convince the chief of the absurdity of his conduct, in thus confiding in what could do him no good. I then left him and came on board, and found brother Clarke had also returned from Gospel Mount.

Returned to the "Dove" at two p.m., and after dinner brother Clarke went to Jim Henshaw's town, and spoke to the people there. Captain Milbourne and I went to Willy Tom Robin's town, to whom with about fifty of his people we communicated the glad tidings of salvation through a crucified, but now risen and exalted Redeemer. The old chief understood English very well, and interpreted for us to the people. We left here much cheered, rejoicing in the prospect of better days dawning on this benighted land. From Obutta† we proceeded to join brother Clarke and a few of our black brethren at the station. The little house here although not quite finished, we dedicated to the service of our God by commemorating the dying love of our Lord and master. Brother Clarke presided, our number amounting to seven. Felt that Christ, according to his promise, was present with us; and although a moral darkness surrounds us on every hand; 'darkness that is felt,' yet we had light in our dwelling. It was a Goshen to our souls, where apart from Egyptian gloom, we enjoyed the light of the "Sun of Righteousness," whose

beamings of love through the medium of the divine appointment rendered it a season which I trust will not soon be forgotten. Twenty-two of the people were present, wondering at our proceedings. Most of them had a large stick, which made them have a formidable and warlike appearance! We left at six p. m. and came on board, where I concluded the exercises of the day by reading the ninetyeth psalm, and imploring a blessing on our various engagements.

Three days after Christian was left here, he saw the headless trunk of a young person recently sacrificed, close to the house we had begun to erect, the remains of which we saw on Friday last; and a few weeks ago a body without the head was hanging by the river's side, among some bushes. When a person is about to be sacrificed, a bell gives a peculiar sound about midnight, and it is then known that a victim is to suffer. At another time Christian being in a native house, heard a low crying of some females, and soon after a great outcry, as of the greatest suffering and distress; he asked a Nuffic woman, who ventured to tell him that Akum king Eyamba's brother had just died, and that instantly two of his own slaves, and one of king Eyamba's were sacrificed, to be with him in the world of spirits. Two men and one woman fell victims to this abominable system of cruel superstition. They were tied with their hands behind them, and thrown upon their faces, and had their heads taken off by repeated strokes, with a cutlass, on the back part of the neck.

Oct. 17. Friday.—Had breakfast and worship early this morning; having engaged to meet king Eyamba with all the chief men in the town, to enter into an agreement with them; a copy of which I have entered on the 11th instant. Brother Clarke read the paper, and king Eyamba interpreted it to the chiefs; after which it was unanimously agreed to, and signed by the king. We did not expect these arrangements to meet with so favourable a reception; we can only ascribe it to that "God who moves in a mysterious way, his wonders to perform."

Oct. 18. Saturday.—The day being very hot we spent it on board. Brother Clarke busily engaged in collecting Effik words. King War came to dine with us to-day. Brother Clarke made him a small present which pleased him very much. After conversing with him for a short period, he being desirous of complimenting us said, "White man be *big rogue*! he savvy too much thing!"

Reviewed our proceedings from the time of our arrival here; felt abundant cause for gratitude and much to encourage our hearts, in prosecuting the great and important duties devolving upon us in these regions of mental gloom. Made arrangements and preparation

* White Men's. † Old Town.

for the exercises of the following day. Agreed that brother Clarke should preach on board two of the palm-oil ships, and I should go to Creek town. Captain Milbourne is laid down with another severe attack of fever. May God in mercy raise him up again speedily, and spare his useful life, and grant him health and strength for the discharge of his important duties. Engaged in prayer and praise, thanking God for the innumerable mercies received during the week just closing upon us; seeking for direction, and imploring a blessing on the efforts we may be permitted to put forth on the coming day.

Oct. 19, *Lord's day*.—Arose early this morning. The weather fine. Capt. Milbourne much better, but not sufficiently recovered to enable him to accompany me to Okiretungo,* as he had, previous to his attack, determined on doing. I left in the boat, accompanied by Mr. Byl, and four black men to pull, three of whom are Dewallas, and the other a Kruman. The latter informed me that in about three hours pulling beyond the entrance of the creek from the Calabar river, which leads to Okiretungo, we could reach some large towns which are densely populated. At nine o'clock we reached the town of king Eyo, who was at the "palaver house" engaged in settling some dispute among the people. I entered into conversation with young Eyo, and heard him read a chapter in the New Testament. This youth is very anxious to have an instructor. He said, "when I read I no able for understand, and have no one to tell me what it mean." After an interesting conversation with him, which lasted rather more than one hour, I was seized with a severe attack of ague, which was followed by burning fever. I wrapped myself up in a cloak, and lay down upon one of Eyo's sofas. I felt as though my work was at an end, at least for this day, but assured and satisfied that all was wisely ordered. At half-past ten the king came in apparently much pleased to see me, and at the same time expressing sympathy on account of my present indisposition. He asked me very kindly if I thought that I should be able to speak to the people? I replied that if he would kindly call them together, and place his chair near to me, I would endeavour to do so as far as my strength would permit. He immediately agreed to my request, and brought the people together into the hall. I commenced addressing them by giving a brief history of the world from its creation onward to the incarnation, life, death, and resurrection of Jesus Christ; describing and illustrating how God could be propitious to them through his well-beloved Son. The time occupied in speaking on the above subjects was somewhat more than an hour and a half, and I felt nearly exhausted and was about to conclude, but the king and people

were not yet satisfied, and wanted to hear and know a great deal more. The king said, "You have told us many great things; but we now want to hear something that God no like for we to do, and something he want us for do." I was therefore obliged to make another effort, commencing with the ten commandments, describing from them what God approved, and what he disapproved. On the first commandment spoke about God as being object of Divine worship; and whenever we set up any object, either visible or in our hearts, and put confidence therein, and seek from it blessings which God alone can give, then we are guilty of idolatry, and break the command of God. I thought this to be a very favourable opportunity to speak about the idolatrous practice of making "devil houses." I asked the king whether or not the people put confidence in those offerings, which they so frequently made, to do good for their departed friends? He replied they did put confidence in them. I then requested him to tell all the people, whenever he had an opportunity, that their practice is an abomination in the sight of God. This attack on what may be considered their favourite superstition, in union with the practice of using human skulls, supposing them to have medicinal qualities, I was afraid would receive an unfavourable reception; but the king received it kindly, and I believe interpreted it faithfully. He then said, "If black man have plenty of property when he dies, and there be no devil-house to put it in, what is to be done with it? and what does the people in England do with their goods when they have more than they want for themselves?" I replied that good people in England gave what they could spare to promote the cause of God—that they had purchased the "Dove"—paid for sending us to visit him and his people, and all in Africa we can reach, and paid for our support when here. I also told him that English people who did not love God generally left their property for the benefit of their friends, so that it was still rendered useful in some way or other. He admitted all this to be very good policy, much better than their fashion in destroying so large a quantity of valuable things, which could do no good to any one. The following questions the king put to me while proceeding in giving them as clear a view of the remaining commandments as I was able, which I think illustrate forcibly the inquisitive structure of his mind. On the commandment of keeping holy the sabbath day he said "We work seven days, and the eighth we keep for Sunday, and on that day the people *play and drink rum, and settle their palavers*." "How is it that a missionary who loves God, and whom God loves, is permitted to get sick and die before he gets to be an old man?" "If a father or a mother tell their son to do something, and he have better head and say that that thing is not good for him to do, and the father get very angry, and make him do

that thing, who then suffer for that thing?" "What has God done to the men who killed his Son?" "Suppose man come into my house and see all this fine thing, and say me like to have such fine thing, and he goes and make's plenty farm, and get plenty palm oil to buy such thing, would that be covetousness?" "How is it that the *Queen* of England does not make all her people love God?" "How is it that white man can make *ship* to come here, and cannot make thing for go up and see all thing where God live? and thing for go see where all bad men live?" "How is it that God can punish black man, when he no savy him book?" The foregoing is but a sample of many others of like nature. The time and effort required for all this exercise produced a flow of perspiration which relieved me very much; enabling me to get back to the "Dove" with less suffering than I expected. Oh for more love to God! for more fervency of spirit in the work of Christ, and purer and stronger desires for the honour of his name! Oh for increased feelings of gratitude to God for such wondrous manifestations of his goodness!

I consider this meeting at Creek Town the most interesting I have attended at Calabar. How cheering to think that a number of people who are led captive by the devil, sunk in ignorance and superstition, could forsake their vain delight, and listen attentively for more than two hours to the glad tidings of salvation. "The harvest truly is great, but the labourers are few." Oh "that the Lord of the harvest would send forth more labourers into his har-

vest." Surely there is a sufficient reward in heaven, and a sufficient rest there, to call into lively exercise all the powers we possess, both mental and physical, and cause us to put them forth in the service of Christ.

Oct. 20, Monday.—Capt. Melbourne quite recovered this morning. Myself somewhat better, but very weak. Brother Clarke went to say goodbye to king Eyamba before leaving. Weighed anchor at eight, a.m., and proceeded down the river, and at half-past two, p.m., anchored off Parrot Island for the purpose of cutting down some mangrove trees to make posts for the support of brother Clarke's house. We went to the island, but we could find no solid ground to set foot upon, and were obliged to climb about on the mangrove roots. The black men we had on board managed to cut a few posts. We came on board at five o'clock, after which I was seized with another severe attack of fever. Capt. Melbourne conducted family worship this evening.

Oct. 21, Tuesday.—Got some more posts on board this morning. Weighed anchor at nine, a.m., and reached as far down as Tom Shott's Point, where the wind and tide being contrary, we had to anchor at five, p.m., but were again on our way at nine. During the night we had to encounter a *tornado*, but were mercifully brought through, and arrived here this evening (Wednesday) at six o'clock, in peace and safety, and found almost all our friends at Clarence in good health, and myself fast recovering from the last attack of fever.

EUROPE.

BRITTANY.

Mr. Jenkins gives a pleasing account of the opening of the new chapel at Morlaix, on the 18th of January.

The opening of our chapel took place on Lord's day, the 18th inst., and I rejoice to be able to tell you that it was to us all a pleasant season of joy and encouragement. In giving an account of this important event in connexion with our mission in Brittany, I must in the first place let you know what preparatory measures we had adopted. A notice of the opening was put in the *Armorican*, a paper of some importance, published at Brest. We wished also to have a notice of it put in two small papers published in this town, but the proprietors refused to comply with our request from a fear of the priests and their party. Mr. Le Fourdrety invited a few pastors to come and preach on the occasion, more particularly Mr. Rosselet, from Nantes,

and Mr. Barbezat, from Rennes. I prepared two papers in Breton, in the form of a conversation between two friends, to explain the object for which our chapel is built, the nature of our worship, and the principal doctrines and duties which we believe and preach from the word of God. These papers formed two pages each, and we had 600 of each printed. Mr. Jones and myself took some excursions into the country for the purpose of distributing them and other tracts. The two Saturdays (being market days) preceding the opening we kept the chapel open, for the purpose of giving tracts away. Many persons, turning in to see the chapel, were offered tracts, which they gladly received; and we had much conversation with

them, a good deal of which was truly interesting. As you may suppose, they inquired the reason why we had no images, crucifix, &c., in our place of worship; and thus we were obliged pretty often to explain the second commandment. One countryman told us his wife was fond of reading, and possessed some knowledge, and that she entertained a good opinion of our religion. He said that the neighbours were in the habit of coming often to his house in the evening for the purpose of conversing, and desired us to give him as many Breton tracts as we had, for his wife to read to them. We gave him nine or ten, which he received very gratefully, saying he would come again, and let us know the result. We have not seen any persons manifesting bad feelings on these occasions. Our tracts are generally received willingly and gratefully, and many express their satisfaction at our place of worship, though it is a plain building, unornamented with images, &c., like those of the Romish church. Once a person remarked to his friend, in going out, that we had no saints in our chapel; to which the other replied, "Ah, what are they but pieces of wood?" We intend keeping our chapel open every market-day, to give tracts away. We did so last Saturday; and we gave away as many if not more tracts as on the Saturdays preceding the opening.

On Friday and Saturday, the 16th and 17th, our friends Mr. Le Fourdrey, Mr. Rosselet, Mr. Barbezat, and Mr. Williams, arrived, the first three being pastors of the Reformed Church, and the latter a missionary of the Welsh Calvinistic Methodists, stationed at Quimper. Some protestant friends besides came from Brest and Quimper.

Friday evening a meeting was held at our own house, when Mr. Barbezat read James v., and made some remarks upon the chapter, more particularly with respect to the afflictions of the Christian. After prayer we sang.

Saturday evening a meeting was held in one of the rooms at the *Hôtel de Provence*, where the ministers were putting up. Mr. Rosselet read Luke ix., and made excellent remarks upon the chapter. After he had prayed we sang.

Lord's day morning, at 10 o'clock, Mr. Le Fourdrey read the scriptures and prayed, according to the manner observed in the Reformed Church, and Mr. Rosselet delivered an excellent and appropriate discourse from 2 Chron. vii. 1, and Mr. Barbezat closed by prayer. The congregation was attentive. There were at least 200 persons present. We sang thrice.

At half-past two in the afternoon we had a Breton service. Brother Williams read Matt. xxviii., after which I prayed, and preached from John iii. 16, to a Breton congregation, which was thought to be somewhat larger

than the one in the morning. We sang thrice from a small book of Breton hymns, which we printed some time ago in the form of a tract, and of which a good number has been distributed. During the morning and afternoon services the people conducted themselves rather better than we expected, and many of them heard with much attention the divine truth proclaimed to them. Religious tracts were given away at the close of the services. We were not disturbed during worship, except by some persons coming in and going out.

Some of us were desirous of having a meeting at the chapel in the evening, while Mr. Le Fourdrey and Mr. Rosselet thought it more advisable to meet in the room at the hotel, in order to avoid exposing our worship to be disturbed on this occasion by evil disposed persons. This measure of prudence prevailed. In the evening Mr. Barbezat read 2 Cor. iv., and made remarks in connexion with the chapter. He concluded by prayer, after which we sang.

Monday morning at 10, Mr. Barbezat, after reading, prayer, and singing, preached from Phil. i. 2. With this meeting our religious services, on this occasion, closed; and we feel, dear brother, that we have abundant reason to bless the Lord for his goodness; for the preaching and the attendance, together with the society of pastors and others, who had come from a great distance, were very sweet, satisfactory, and encouraging to us. Our friends thought our prospect of usefulness such as should inspire us with confidence that our labours will meet with success.

Last Thursday I preached in French. The Lord's day morning at 10 I preached in Breton, and at two in the afternoon in French. The attendance was good, though the weather was very wet and stormy. Tracts were given away at the close of each service. Thus we have public worship established in our chapel. This is an important step. May we be sustained, and our labours blessed.

We intend shortly to have our Lord's day services arranged thus: the Breton service in the morning, our school in the afternoon, and our French service in the evening.

At the opening of our chapel Mr. Barbezat was a kind of delegate for the *Société Evangelique*, and he had to inform me that I had been nominated an honorary member of that society by its committee, on account of my evangelical labours in this country. Mr. Williams also has been nominated. On his return from Wales last summer he brought with him £100 for that society. You see that we are upon intimate terms with the Reformed Church; our chapel will be open for her pastors and all evangelical ministers, but we are not to sacrifice our principles.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Newbegin, W.....	Sept. 5.
		Sturgeon, T.....	July 10 to Sept. 6.
AMERICA	DARTMOUTH, N. S.	Hunt, A. S.....	January 12.
	MONTREAL.....	Cramp, J. M.....	January 27.
		Wenham, J.....	January 28.
	QUEBEC	Marsh, D.....	January 27.
	TUSCARORA.....	Landon, W. H....	January 1.
ASIA.....	AGRA	Makepeace, J....	Dec. 20.
		Williams, R.	Dec. 20.
	BENARES	Small, G.	Dec. 22.
	CALCUTTA	Evans, W. W....	Nov. 27, Dec. 1.
		Thomas, J.....	Dec. 6.
		Wenger, J.....	Dec. 6.
	COLOMBO	Davies, J.....	Dec. 16 & 23.
	DACCA	Robinson, W....	Oct. 30.
	HOWRAH	Morgan, J.....	Dec. 17.
	MONGHIR.....	Lawrence, J....	Dec. 15, Jan. 1.
	MUTTRA	Phillips, T.	Dec. 15.
	OF MADRAS	Urquhart, J. W..	Dec. 24.
BAHAMAS.....	GRAND CAY.....	Littlewood, W...	Oct. 15, Nov. 23.
	NASSAU	Capern, H.....	Jan. 7 & 13.
		Rycroft, W. K....	Dec. 31.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 28.
HAYTI.....	JACMEL	Francies, E. J. ...	Jan. 9.
HONDURAS	BELIZE	Buttfield, J. P....	Dec. 18.
		Henderson, A.....	Dec. 18.
		Kingdon, J.....	Dec. 18.
JAMAICA	ANNOTTA BAY	Lloyd, E. A.....	Dec. 22.
	KINGSTON	Oughton, S.	Jan. 6.
	MONTEAGUE	Armstrong, C....	Dec. 20.
	SPANISH TOWN.....	Phillippo, J. M....	Jan. 5.
	YALLAHS	Hands, T.....	Jan. 6.
		Rae, R. H.....	Jan. 7.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Sept. 18, Jan. 5.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
January, 1846.*

<i>Annual Subscriptions.</i>	<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
Allen, J. H., Esq.....	2 2 0	Croft, Mr., Brick Lane,		Randall, T., Esq., City	
Barnes, Mr. Robert.....	1 1 0	for do.....	5 5 0	Road, for Jamaica	
Gladding, Mr. R.....	1 0 0	Pieldwick, Mr. T. A....	0 10 0	Special Fund.....	10 0 0
Gurney, W. B., Esq.....	100 0 0	"Galatians iii. 17"	5 0 0	Rippon, Mrs., for Africa	10 0 0
Gurney, Joseph, Esq....	15 15 0	Do., for Africa.....	5 0 0	Skeft, Mrs.....	0 5 0
Gurney, Thomas, Esq....	5 5 0	Gurney, J. J., Esq., Earl-		Smith, Sir C. E., Bart.,	
Gurney, Mrs. T.....	1 1 0	ham, for African		for Jamaica Special	
Gurney, Henry, Esq.....	5 5 0	Schools.....	50 0 0	Fund	5 0 0
Gurney, Miss	1 1 0	H. M.....	1 0 0	Smith, Edward, Esq.,	
Moore, Mrs.....	2 2 0	"Hope," for Africa.....	0 10 0	for do.....	10 0 0
Do., for Colonies	1 0 0	Kemp, G. T., Esq.,		Southwark Negro Female	
Payne, Mrs., Penton		for Jamaica Special		Association, for J. M. P.	5 0 0
Place	2 2 0	Fund	50 0 0	Staunton, Sir George,	
Smith, Mrs. J. J.....	1 1 0	Knight, S., Esq., by		for Jamaica Special	
		Rev. J. M. Daniell,		Fund	5 0 0
		for do.....	5 0 0	"The love of Christ	
		L. C's. box.....	0 8 0	constraineth," by R.	
		Peck, R., Esq., Hazel-		James	2 2 0
		wood, for Jamaica		Waymouth, H., Esq., for	
		Special Fund.....	5 5 0	Africa.....	5 0 0
		Phillips, Miss, Stamford			
		Hill	1 0 0		
<i>Donations.</i>					
A. M. H.....	0 10 0				
Buxton, Sir E. N., Bart.,					
for Jamaica Special					
Fund	10 10 0				

£ s. d.		£ s. d.		£ s. d.
LONDON AND MIDDLESEX AUXILIARIES.			DORSETSHIRE.	
Row—			Bridport—	
Hantley, Miss, for <i>Jamaica Special Fund</i>	1 0 0		Contributions, by Hope Swain	0 5 0
Brixton Hill, Salem Chapel—			ESSEX.	
Proceeds of Lecture	2 10 3		Loughton—	
Devonshire Square	4 10 2		Proceeds of Lecture	3 2 6
Ealing, on account	6 0 0		Contributions, half year	5 8 2
Walworth, Horsley Street—			GLOUCESTERSHIRE.	
Collection	4 13 4		Tewkesbury—	
Juvenile Society	3 19 3		Collections	28 16 3
Walworth, South Street, Sunday School	3 12 6		Contributions	1 0 6
BEDFORDSHIRE.			Do., Juvenile	1 17 7
Roxton—			Do., Proceeds of lecture	3 0 8
Hawkins, Mr. J.	0 10 0		Do., for <i>Native Schools</i>	4 15 6
BERKSHIRE.			HAMPSHIRE.	
Blackwater—			Beaulieu—	
Collection	1 14 8		Mursell, Mr. W., for <i>Jamaica</i>	2 10 0
Sunninghill	8 5 0		Broughton and Wallop—	
Wokingham—			Collection	11 10 0
Collections	6 10 0		Contributions	11 19 11
Proceeds of Lecture	3 0 0		Do., Sunday School	0 13 11
Contributions	6 13 3		Hartley Row—	
Do. Juvenile	2 5 0		Collections	8 0 0
BUCKINGHAMSHIRE.			Contributions	7 7 0
Buckingham—			Portsea, &c., on account, by Mr. B. H. Hinton	70 0 0
Priestley, Mrs.	2 2 0		Whitchurch—	
Chesham—			Scorey, Mr. G., for <i>Jamaica Special Fund</i>	5 0 0
Glover, Mr. S., for <i>Jamaica Special Fund</i>	1 0 0		HERTFORDSHIRE.	
Colnbrook	3 3 0		Watford—	
Wraybury	2 10 0		Salter, S., Esq., for <i>Jamaica Special Fund</i>	5 0 0
CAMBRIDGESHIRE.			HUNTINGDONSHIRE.	
Cambridge, by G. E. Foster, Esq.	68 3 0		Bluntisham—	
Wisbeach—			Collections (moiety) ...	8 4 9
Contributions	3 8 8		Contribution	19 17 6
CORNWALL.			Houghton—	
CORNWALL, on account, by Mr. Thos. Keynes	42 10 8		Collections and Contributions (moiety)	4 13 3
Flushing	0 2 9		Huntingdon—	
Launceston—			Collections and Contributions (moiety)	11 16 10
Pattison, Mr., for <i>Jamaica Special Fund</i>	1 0 0		Ramsey—	
DEVONSHIRE.			Collection (moiety) ...	4 8 9
NORTH DEVON Auxiliary, by Rev. R. May	44 6 3		St. Ives—	
Bampton—			Collections and Contributions (moiety)	33 5 10
Contributions, by Mr. C. E. Pratt	1 15 0		St. Neots—	
Dartmouth—			Collections and Contributions (moiety)	24 11 8
Collection	1 8 6		Spaldwick—	
Contributions	3 2 3		Collection (two thirds)	6 14 8
Do., for <i>Dove</i>	0 18 0			113 15 3
Devonport, Morice Square—			Acknowledged before, and expenses	72 13 8
Collection	7 4 6			41 1 7
Contributions	22 11 0		KENT.	
Do., for <i>Translations</i>	0 10 0		Sheerness—	
Pinsent, Mr. T., for <i>Jamaica Special Fund</i>	5 0 0		Collection	2 16 6
Kingsbridge—			LANCASHIRE.	
Randall, Mr. F. S., for <i>Jamaica Special Fund</i>	5 0 0		Liverpool, Soho Street—	
			Collection (moiety) W. & O.	1 8 0
			WIGAN—	
			Contributions, for <i>Outfit of Missionaries</i>	1 8 0
			Do., Sunday School	0 3 0
			Park, Mr. W., for <i>Jamaica Special Fund</i>	10 0 0
			NORFOLK.	
			Norwich, Orford Hill—	
			Bignold, T., Esq., A.S.	10 10 0
			NORTHAMPTONSHIRE.	
			Aldwinkle—	
			Collection	2 8 9
			Kettering—	
			Independent Congregation, by Rev. T. Toiler	2 0 0
			NOTTINGHAMSHIRE.	
			Nottingham—	
			Rogers, the late Mrs.	2 0 0
			Retford—	
			A Friend, for <i>Jamaica Special Fund</i>	1 0 0
			Sutton on Trent—	
			Collections and Contributions	10 0 0
			OXFORDSHIRE.	
			Bicester—	
			Contributions	2 16 0
			SOMERSETSHIRE.	
			Bristol—	
			Cross, W., Esq., for <i>Jamaica Special Fund</i>	25 0 0
			Keynsham—	
			Sunday School Bible Class, by Miss Ayres, for <i>Patna Orphan Refuge</i>	0 10 0
			SUFFOLK.	
			Otley—	
			Catt, Mr. Alfred	1 0 0
			SURREY.	
			Kingston—	
			Contributions	13 9 0
			Do., for <i>Jamaica Special Fund</i>	2 5 0
			SUSSEX.	
			Brighton—	
			Collected at Prayer Meeting, for China	0 12 0
			WARWICKSHIRE.	
			Rugby—	
			Contributions	2 14 8
			Stratford on Avon—	
			Contributions	1 19 7
			WILTSHIRE.	
			Chippenham—	
			Rawlings, Mr. D., for <i>Jamaica Special Fund</i>	5 0 0
			Damerham and Rockbourne—	
			Contributions	4 14 0
			Do., Sunday School	1 16 0
			Westbury—	
			Wilkins, C.	0 10 0

Worcestershire.	£	s.	d.	NORTH WALES.	£	s.	d.	GLAMORGANSHIRE.	£	s.	d.
Shipston on Stour—				ANGLESEA.				Swansea			
Contributions	1	10	0	Bontrypont—				Walters, D., Esq.,			
Do., Sunday School	0	4	3	Collection	0	9	7	for Jamaica Special			
Worcester—				Holyhead—				Fund	5	0	0
Horne, Mr. J., for Ja-				Collection and Con-				BADNORSHIRE.			
maica Special Fund	5	0	0	tributions	6	14	3	Rock	4	0	0
				Sunday School	0	5	1				
YORKSHIRE.				DENBIGHSHIRE.				SCOTLAND.			
Baldersby—				Llandyrnog—				Dundee—			
Contributions	13	4	2	Contributions, addi-				Contributions	12	7	0
Boroughbridge—				tional	0	2	0	Baptist Church, Ratt-			
Collections	1	11	0	Llangollen—				ray's Court, Seagate	5	0	0
Contributions	5	18	7	Collection	0	18	0	Irvine—			
Dishforth—				Do., Glyndyfrdwy...	0	9	2	Collection	13	3	7
Collection, Wesleyan				Contributions	5	18	10	Contributions	3	11	0
Chapel	0	15	0	Do., for Dore	0	11	0	Westray—			
Contributions	1	18	6	Pandry Capel—				Collection	4	0	0
Keighley—				Collection	1	16	9	Contributions	2	0	0
Town, Mr., for Ja-				Contributions	4	10	6				
maica Special Fund	5	0	0					FOREIGN.			
Ripon—				SOUTH WALES.				NETHERLANDS Auxiliary,			
Earle, F., Esq., M.D.				SOUTH WALES, on ac-				by Rev. S. Müller ...	125	0	0
.....A.S.	6	6	6	count, by Rev. B.				Leipsic—			
Ditto, for Jamaica				Price	20	0	0	A Friend, by Rev. Dr.			
Special Fund.....	2	0	0					Davies	5	0	0

NOTICE.

The Contributions for the support of the "Dove" Missionary Vessel received during the month of January, and amounting to £141 17s. 5d., are acknowledged in the Juvenile Missionary Herald for March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. In EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

IRISH CHRONICLE.

A RETIRING AGENT'S PARTING WORDS.

By the end of this month Mr. Davis's connexion with the Society will close. He wishes the insertion of a valedictory letter to our friends; and, after an experience of so many years, it is pleasing to know that he can, with sincerity and earnestness, commend the mission to the continued support of all who desire the advance of the Saviour's cause throughout the world. His letter is as follows:

DEAR FRIENDS,—In retiring from the service of the Baptist Irish Society, which I am to do on the 25th of the present month, a few words to those who have often responded to my appeals, and rendered me valuable assistance, while travelling on its behalf, will not, I hope, be deemed inappropriate.

In the course of just thirty years, during which I have been permitted to journey, with more or less regularity, in almost all parts of the united kingdom, I have received innumerable expressions of kindness, which will never be obliterated from my heart. Many with whom I became acquainted during my earlier visits, are now numbered with the dead; but many still survive, and to them, and to all, by whom I have been received and aided, for my work's sake, I beg to render my very grateful acknowledgements. I cannot recompense them; but they will be recompensed by Him who hath said, that "a cup of cold water given in the name of a disciple, shall not lose its reward." As in the majority of instances, I shall not again have an opportunity of personally urging the Society's claims, I would, at parting, the more earnestly recommend it to your liberality and prayers. May it prove increasingly a blessing to Ireland; and may all who bless it, be themselves abundantly blessed.

I am your affectionate brother and servant in the gospel,

16, Park Street, Islington, London.

STEPHEN DAVIS.

* * Several parcels have come to hand; but as the donors have not apprized the Secretary from whom they have come, they cannot be acknowledged in the usual manner. In future, our friends who send parcels for Ireland will oblige us much if they will drop a line conveying such information; and if they have any particular wishes as to their disposal, they shall be attended to.

Our readers have been made aware, by the intelligence in recent Chronicles, of the existence and growth of an earnest desire for the scriptures. This is so important, that fresh evidence of it will not be deemed superfluous.

Mr. HAMILTON says, Jan. 27th:—

In the course of the last month I have visited six of the out-stations. In all these places the people manifest a great desire to hear the gospel, so that I feel great pleasure in bearing the good message to them.

When I was last at T——, the word was brought with power to the heart of an old man. When I stated the infinite value of Christ's sacrifice, and that the greatest sinner, when he believed on the Lord Jesus, would receive pardon and peace; he was enabled to believe the testimony, and to rejoice in Christ Jesus. Some time after he fell, and broke his thigh, which caused his death. Brother C. visited him during his illness, to whom he

communicated these facts. He rejoiced in the truth till his death.

There seems to be a considerable movement among the Romanists at E——. I sent *two dozen bibles* there a short time since; and now *two dozen more are earnestly requested*. One young man has left the church of Rome, and is now attending our meetings.

Mr. BERRY, in a recent letter, refers to the same spirit as prevailing in his district likewise, which is more than a hundred miles from Mr. Hamilton's station.

I have never known so great a desire evinced by the Romanists to obtain copies of the scriptures, as at the present time. In many cases I know they are read with profit; and in all we may reasonably expect pleasing results. In one locality there is an entire family daily searching the word, and already

they have, by themselves, detected the errors of Romanism. *There is scarcely a week in which I am not requested to lend a bible.*

The attendance in the country stations is cheering, and the prospects are brightening all around. I was often cast down at the smallness of our numbers here. Some time ago we only had six members in the town; now we have twelve; and I expect that very soon we shall have an increase.

Mr. THOMAS, who has removed from Limerick to Moate, states some facts which will gratify all our friends.

I am glad to inform you that things have been going on well since I came. We have had *union meetings* every morning for a week; and since then a union prayer-meeting every Monday evening alternately in the different places of worship. Baptists, presbyterians, and methodists, have all cordially united in them. Last Lord's day we had a *union school* formed, and it was a good beginning.

I have also got a comfortable and convenient place of worship fitted up, with which the people are well pleased. There are three or four villages, distant a few miles from this, which I hope to cultivate. I have been to Athlone several times on Lord's day evenings; but it is the decided opinion of all, that Moate ought not to be left, and that a missionary should be placed at that place, where he would have quite enough to do, in visiting Ballinasloe, Baglin, and other places

RICHARD MOORE writes, Jan. 17th—

At present there is a great and general outcry among the Romanists in C— for bibles. One young man has embraced the truth, and is now on the Lord's side. He is *himself labouring among his neighbours, going from house to house to read to them privately during the night.* I have distributed fifty tracts and six bibles this month.

JOHN TALBOT, in whose district this spirit of inquiry has long existed, and by whom it has been carefully and diligently watched and nourished, observes, Jan. 31st—

When I first began to go among the people they seemed frightened, and thought I wanted to lead them aside into some new and dangerous way of worshipping God, that was never heard of before. Now they seem quite satisfied that *what I say is scriptural, and they are beginning to respect it as such.*

It affords me great pleasure to state, that, at present, they seem quite anxious for the scriptures; and while they continue to be so we have no cause to fear. A Romanist, in what they call orders, came to me the other

day for a testament, and stayed with me a long time, comparing the Rhemish with the English version. The people are beginning to consider that God's commands ought to be obeyed rather than man's.

The protestants, too, are becoming an altered people. And it is remarkable, that a single leaf of intelligence about the Baptist Missionary Society, established in 1792, is of great use. The people are surprised to know that the baptists are doing so much through the world. That leaf has removed a deal of prejudice out of the minds of many. If our English friends could convenience us with a few tracts, showing what they are doing in different parts of the globe, nothing could be productive of more good.

JOHN MONAGHAN, whose letters so often contain interesting intelligence, observes at the close of his monthly letter for January—

I ought to have already remarked, that I never knew the scriptures to have been in such great request amongst Romanists. I think, if I had them to give, that *not less than twenty* would supply the earnest applications made to me during the past month. The scriptures are read, and the people are generally showing a willingness to hear. Very many are profiting by the instruction they receive.

Extracts from the monthly letter of PAT. MURRAY furnish a similar testimony. How encouraging, that the testimony is so full and copious!

Some time ago I gave a testament to C. W., in whose family I had often held meetings for reading and prayer. I met him a few days since, and found his wife had very lately died of a typhus fever. The truths so often presented to them at these meetings had taken root in her mind. During her illness she was crying for mercy to the Lord Jesus, and his name was constantly on her lips while she was able to speak.

With regard to himself he appears much subdued. He seems to persevere in reading the testament which I gave him. He quoted fluently and correctly many passages appropriate to his state as a sinner, and to his condition in his trials and afflictions.

JOHN NASH also mentions some facts which show the tendency of this growing spirit of inquiry.

I took a journey a few days ago into the south-west part of this district, and having entered a house where there were many people, was saluted kindly, and asked to sit down. I began to set forth to them the power and love of Jesus, and his willingness to save

all who believe on him. An old man said, "Your words are very good; but the priests do not like us to be hearing you or your book."

I replied, "If the priests are the servants of Jesus Christ, why should they dislike the reading of his word?" "I am astonished," said another, "why they should prevent the people from hearing that blessed book." The old man who had first spoken said, "The priest says, if we confess our sins to him, and repent, that he has power to forgive us." I answered, "This book, which is Christ's book, declares that his blood taketh away all sin; and that there is no other name under heaven whereby we can be saved." On this, one of them said, "May the Lord God direct us in the right way!"

As I went on my way, seeing many people in a house, I went in, and found that the woman to whom it belonged had died only a few hours before. I set forth the word to them, that the wages of sin is death, but the gift of God was eternal life, through our Lord Jesus Christ. Great attention was paid to what I said.

In another place, some distance off, I found several persons together, and joined them. I read the seventh chapter of Luke to them. They listened attentively, and seemed pleased to hear. One of them said, "It is a blessing to be hearing that book." Another, and an old man, exclaimed, "We are all taken up with worldly cares," and looking upwards he devoutly said, "O Saviour, turn our thoughts to thyself!"

PATRICK GUNNING, who is labouring in another district, mentions numerous instances of a like kind. We have only room for an extract or two, desirous of drawing the proofs from the *whole field* occupied by the different agents.

I am happy to inform you that the Lord is opening new and wide fields of labour in this district. I have recently read the scriptures in places where the people formerly would have turned away from the name of a bible. But now they are desirous of hearing it read at all opportunities, and particularly in the Irish language, which prevails here.

At a house in R—— I read various portions of the Irish testament to sixteen Romanists, who were most attentive, and *stopped until midnight to listen*. Two of them, who seemed more intelligent than the rest, began to ask many questions about the salvation of their souls; and being satisfied with the answers which I gave them from the word itself, one of them after a short silence said, "the Baptist Irish Society must be a charitable body, and much concerned for the souls of our Irish-speaking peasantry, to be sending such good books, and persons capable of reading and explaining them in our own language."

At C—— there were seventeen persons

who listened while I tried, as simply as possible, to speak of the invitations of Jesus to the weary and heavy laden. While doing so, a man came in who is considered by many to be well-informed, and a great pillar in the Romish church. He began to argue with me, but did not go far without calling me a devil, and an apostate from the true church! I read and explained the first chapter of Matthew, and 1 Tim. iv., and then reasoned with him in a friendly manner before them all. By and bye he confessed his fault, begged to be excused, sat down, and conversed with me for nearly two hours; and then departed, calm and apparently thankful. *This circumstance seemed to have a great effect on those who were present, who desired me to visit them as often as possible.*

WILLIAM McADAM's journal is full of statements similar to the preceding. We select the following as an instance that excommunication even, is beginning to lose some of its terrors.

I went to B——, where I was greatly cheered by two Romanists, old men, coming to me for information. One was from the mountains. He told me, that since I visited him the priest had called him out in the chapel as a heretic, and an outcast, quenched the candle upon him, and rang the bell, intimating thereby that no holy catholic should look upon him but with abhorrence!

A little while after he met the priest, and boldly asked him by what authority he cursed and excommunicated him. And then he said, *I renounce you, and now tell you plainly, I will never bow my knee to a priest any more!*

Oh yes, the people in general have their ears open now, and are willing to hear the great mystery of godliness, God manifest in the flesh. They are greatly affected by the signs of the times, and confess their ingratitude to God, whose judgments are filling their hearts with fear. May HE make bare his wonder-working arm!

WILLIAM HAYDON, who labours in an interesting district, the Kilcooly Hills, where a church of twelve members has recently sprung up, writes to his superintendent:—

Although the Romish clergy are trying, by every means, to prevent the people from hearing or reading the scriptures, they are not as successful as they would wish. Many of their once deluded followers are beginning to see and judge for themselves.

One of them recently asked me a few questions on Matt. xvi., as to the foundation of the church. I referred him to Isaiah xxviii. 16, and 1 Cor. iii. 11. I was glad to hear her say she agreed with me in the view thus given of this subject.

There is not a day passing without my having opportunities of reading and conversing with Romanists on religious subjects. Five or six families are thus visited every day, with whom I read and pray, and who receive tracts thankfully. During the last three months 397 families have been visited; there have been present at these times 694 protestants and 306 Romanists; 250 tracts have been distributed, and 30 prayer-meetings held, which have been well attended. In addition to all this, very many Romanists seek private interviews at my own house.

Another reader mentions a pleasing instance of usefulness which we cannot withhold.

I visited a poor man in the county of Sligo, who was very ill. I read and prayed with

him, and endeavoured to impress on his mind the necessity of putting his whole trust in the Saviour. He seemed to be praying while I was speaking to him.

Went again the day after. Tears came into his eyes when he saw me, and he told how glad he was I had come, and that he had been thinking all night about the Lord Jesus. I was much delighted with many words that dropped from him while there, and which gave me some reason to hope that the good word had been impressed on his mind.

A few days after I saw his son, who told me his father was dead, and that a few minutes before his death he was speaking of the love of Christ to poor sinners. He further said, "*My dear father was delighted with what he heard from you, and he told us to come to you whenever we would want any advice.*" I gave him some tracts, and promised to call whenever I passed that way.

POSTSCRIPT.

We again urge upon our friends to send their subscriptions and collections on or before the 31st of the present month, that the accounts may be closed.

The accounts from Ireland respecting the potato blight are very serious. Our agents will require assistance. The funds of the Society are scarcely available for this purpose, even if they were more than adequate to meet the current expenditure, which they are not, though improving. The demand is urgent and pressing. Need we say more? Surely our friends who *have enough and to spare* will not be wanting in this great emergency. Whatever is done, should be done **QUICKLY**. It will give the Committee the power of alleviating many sufferings, and cheering many sad hearts.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Bridgewater, collection and subs.	4	11	8	London—			
Wellington.....do.....do.....	6	7	4	Miss Huntley.....	1	0	0
Stowey.....do.....do.....	1	13	8	Friend.....	1	0	0
Taunton.....do.....do.....	7	13	6	Gal. iii. 17.....	5	0	0
Watchett.....do.....do.....	0	17	6	Friend.....Easky School	1	0	0
Tiverton.....do.....do.....	5	7	0	Faith.....	0	10	0
Bampton.....do.....do.....	1	13	2	Price, Mrs.....	0	5	0
Crewkerne.....do.....do.....	1	13	8	Trowbridge—			
Montacute, Mrs Geard.....	0	10	0	Cards, by Mr. Stevens.....	1	1	6
Yeovil, collection.....	1	11	0	Subs. by Mr. Woodrow.....	16	18	0
North Devon Auxilliary, by Rev. R. May..	10	0	0	Collection.....	4	7	6
Ripon, F. Earle, Esq. M.D.....	1	1	0		22	7	0
Calne, collection and subs.....	2	4	4	Devizes—			
Paulton.....do.....do.....	2	4	0	Cards.....	4	11	0
Corsham.....do.....do.....	3	15	2	Collection and subs.....	11	5	0
Bradford, Wilts, do.....do.....	2	19	3		15	16	0
Oxford, subs.....	7	2	6	Westbury Leigh and Penknapp.....	5	17	6
Echt, Scotland, collection.....	1	12	6	Bratton, collection and subs.....	6	4	11
Wigan, Mr. W. Park.....	5	0	0	Frome.....do.....do.....	16	7	1
Plymouth, Miss Square.....Easky School	1	0	0	Beckington.....do.....do.....	3	3	0
Cambridge, Friend.....do.....	0	1	0	Exeter.....do.....do.....	3	8	6
Aberdeen, D. M.....do.....do.....	1	0	0	Letterkenny, do.....do.....do.....	5	14	0
Huntingdon, M. Foster, Esq.....	0	10	6				
Coleford, by Mr. Herbert.....	7	7	0	DEBT CONTRIBUTIONS.			
Melksham, collection and subs.....	9	3	6	A Friend.....	0	7	6
				Mr. Cartwright.....	5	0	0

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.